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AGAINST

THE ANTICHRISTIAN DOCTRINE

OF

ENDLESS MISERY.

Period. 2074
Vol. 3
1799

VOL. III.

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PREFACE

TO THE THIRD VOLUME.

"THEY that know thy name will put their truſt in thee; for thou, O Lord, haſt not forſaken them that ſeek thee." Such was the rational ſentiment, and ſuch the pious teſtimony of the Pſalmiſt; and ſuch will be the ſentiment and teſtimony of all who know God, and live dependent upon him. The Editor of the UNIVERSALIST'S MISCELLANY feels his mind much impreſſed with thoſe words, which fully accord both with his experience and obſervation. It is now ſeven years ſince he was convinced that *God is Love*, and openly profeſſed this conviction by teſtifying the *Reſtitution of all Things* in Chriſt Jeſus. Three of thoſe years he has endeavoured to diſſeminate this view of the Divine character by *this publication*, and cannot help congratulating himſelf upon that meaſure of ſucceſs with which his labours have been attended. The doctrine, indeed, has had that monſtrous Hydra *popular prejudice* to withſtand. It has alſo had *education*, *cuſtom*, and *influence* to ſtruggle with, yet ſtill it lives, and even grows, ſo great is the force of Divine truth; and live and grow it will.

It is an obſervation that applies to *Truth* at large, that the more it is enquired into the more its evidence and beauty will appear. This has hitherto been verified in relation to the Univerſal Doctrine. And ſo fully are we perſuaded that it will in future be verified, that we continue to court public notice by inviting our opponents to come forward; our pamphlet is open them; they are welcome to the free uſe of it; not only to diſcuſs the doctrine of *future puniſhment*, but alſo any other doctrine. Our only object is truth, and we are perſuaded that *free enquiry* is eſſential to its attainment; we think our work is, in this reſpect, ſingular, that is, open to ALL parties.

Carnal Reaſon is a phraſe very common in the mouths of the profeſſors of the preſent day. How theſe came to be united we know not. It has long appeared to us, that *reaſon* is not *carnality*, and that *carnality* is not *reaſon*. We think that reaſon is in need of revelation, and that revelation is an addreſs to reaſon. To ſuppoſe there is no occaſion for reaſon becauſe God has given us a revelation, would be as wiſe as to ſuppoſe we have no occaſion for our eyes, becauſe God has given us

the ſun. As much as reaſon is decried, yet the moſt incoherent enthuſiaſt will attempt to ſupport his dogmas with what reaſon he can command. To repreſent the value and utility of the ſacred Scriptures---the work of Chriſt, and the character of God in him---to promote ſcriptural tempers and conduct---and to inculcate univerſal good-will towards men, are our leading views. May the Father of lights continue to bleſs our attempts to his own glory.

We mean to improve our Miſcellany in paper and type in the next year. Are thankful to our correſpondents for their favours---hope for the continuance of them---and are happy in announcing to our friends at large that the number of writers for our work is increaſing.

LONDON,
December 24, 1799.

THE

Universaliſt's Miſcellany

For JANUARY, 1799.

NATURAL HISTORY.

(*Continued from vol.* ii. *p.* 365.)

IT now remains that we explain the cauſes of Volcanoes, or, to ſpeak more properly, that we mention the opinions of philoſophers concerning them; for the real cauſes of them are perhaps ſtill unknown, notwithſtanding all that has been ſaid upon that ſubject.

The moſt elaborate theory that has yet appeared is that of Mr. Houel (ſee his *Voyage Pittureſque*). According to him water is neceſſary for the formation of all volcanoes. He obſerves, that volcanoes, in general, are near the ſea: that they are even extinguiſhed when the ſea retires from them; for we can ſtill perceive the craters of volcanoes in ſeveral lofty inland mountains, which diſcover what they have been formerly. He ſuppoſes that a long ſeries of ages was neceſſary for the formation of a volcano, and that they were all formed under the ſurface of the ſea: the firſt exploſion which laid open the foundations of the deep would poſſibly be preceded by an earthquake: the waters would be parted by a vaſt globe of burning air, which would iſſue forth with a tremendous noiſe, opening at the ſame time a large and wide vent for the immenſe flame which was to follow; and which, as it iſſued from the bottom of the ſea, would be ſpread over its ſurface by the firſt guſts of wind which followed. A fire which was to burn through thouſands of years could not be faint or feeble when it was firſt lighted up; its firſt eruptions, therefore, would have undoubtedly been very violent, and the ejected matter very copious. For a long ſeries of ages it would continue to diſcharge

torrents of lava from the boſom of its native earth, and its firſt crater would be compoſed of the fragments of the ſame earth. Thus, according to our author, the foundations of the burning mountain would be laid in the bottom of the ſea; and even then it would have an hollow cup, or crater on the top, ſimilar to that which is to be found on all volcanoes at preſent. But the queſtion now very naturally occurs, By what means was the internal fire preſerved from extinction by the waters of the ocean which were recumbent upon it? To this he replies, that "the fire having diſpoſed the ſubſtances in fuſion to make an eruption, next laid open the earth, and emitted as much matter as it could diſcharge, with force ſufficient to overcome the column of water which would oppoſe its aſcent; but as the ſtrength of the fire diminiſhed, the matter diſcharged was no longer expelled beyond the mouth; but by accumulating there, ſoon cloſed up the orifice. Thus only ſmall orifices would be left ſufficient for giving vent to the vapours of the volcano, and from which only ſmall bubbles of air could aſcend to the ſurface of the water, until new circumſtances, ſuch as originally gave occaſion to the eruption, again took place in the bowels of the earth, and produced new eruptions, either through the ſame or other mouths. The appearance of the ſea over the new-formed volcano, in its ſtate of tranquility, would then be ſimilar to what it is betwixt the iſlands of Baſilizzo and Pariaria: columns of air-bubbles are there aſcending at the depth of more than thirty feet, and burſt on their arriving at the ſurface. This air would continue to diſengage itſelf with little diſturbance, as long as it iſſues forth only in ſmall quantity, until, at the very inſtant of exploſion, when prodigious quantities, generated in the burning focus, would make their way all at once, and the ſame phenomena which originally took place, would again make their appearance."

A volcano, while under water, cannot act preciſely as it does in the open air: its eruptions, though equally ſtrong, cannot extend to ſo great a diſtance: the lava accumulates in greater quantity round the crater; the ſands, aſhes, and pozzolano are not carried away by the winds, but are depoſited around its edges, and prevent the marine ſubſtances which are driven that way by the waters from entering; thus they agglomerate with theſe bodies, and thus a pyramidal mount is formed of all the materials together.

In this manner Mr. Houel ſuppoſes, that the mountain was gradually raiſed out of the ſea, by the accumulation of lava, &c. at every eruption, and that the cavern of the volcano was gradually

gradually enlarged, being worked down further into the earth by the continued action of the ſtones which the volcano is perpetually throwing up and receiving back again; and that, at laſt, the matter being in a proper ſtate of fuſion, it was thrown out at the top of the mountain to accumulate on its ſides.---Mr. Houel's opinion about the volcanic fire, is as follows---"We cannot form any idea of fire ſubſiſting alone, without any pabulum, and unconnected with any other principle. We never behold it but in conjunction with ſome other body, which nouriſhes it, and is conſumed by it. The matter in fuſion, which iſſues from the focus, is but the incombuſtible part of that which nouriſhes the fire, and into the boſom of which that active principle penetrates in ſearch of pabulum. But as the fire acts only in proportion to the facility with which it can diſſolve and evaporate, I am of opinion that it is only the bottom of the volcano on which it acts; and that its action extends no farther than to keep theſe ſubſtances which it has melted in a conſtant ſtate of ebullition; that fuſible matter being diſcharged from the mouth of the volcano, and hardening as it is gradually cooled by the action of the air, produces that ſpecies of ſtones which are diſtinguiſhed by the name of *lavas*. This lava, even when in the focus, and in a ſtate of fluidity, muſt alſo poſſeſs a certain degree of ſolidity, on account of the gravity and denſity of its particles; it therefore oppoſes the fire with a degree of reſiſtance which irritates it, and requires, to put it into a ſtate of ebullition, a power proportioned to the bulk of the maſs."

"That quantity of matter, when diſſolved by the action of the fire, muſt conſtantly reſemble any other thick ſubſtance in the ſame ſtate. Small exploſions are produced in various parts over the ſurface of every ſuch ſubſtance while in a ſtate of ebullition; and, by the burſting of theſe bubbles, a great number of ſmall particles are ſcattered around. This is the very proceſs carried on in the focus of a volcano, though on a ſcale immenſely more large; and the vaſt exploſions there produced expel every body which lies in their way with the utmoſt violence; nor is there any piece of lava which falls down from the upper part of the arch of weight ſufficient to reſiſt this violent centrifugal force."

No eſtimate can be made of the power of theſe exploſions, but by obſerving the obſtacles they overcome, and what enormous bodies are raiſed up and thrown to an immenſe height and diſtance. Such vaſt pieces of lava are to be ſeen on the top of Veſuvius and Lipari, that the projectile force by which they

have been thrown out, appears altogether incredible. No perſon can harbour the leaſt ſuſpicion of their having been laid there by any human power; and the appearance of them demonſtrates that they have been ejected from the bottom of the volcano, not in a ſtate of fuſion, but coherent and ſolid. A piece of lava lies on the top of Ætna of more than a cubic fathom in bulk, and whoſe weight, therefore, cannot be leſs than ſixteen tons. What an amazing force, then, muſt it have required, not only to raiſe this enormous maſs from the volcanic focus, but to make it deſcribe a parabola of about a league in diameter, after it had come out of the crater!"

"When we conſider how much the volcanic focus is ſunk below the baſe of the mountain, that the mountain itſelf is 10,000 feet high, and that conſequently there muſt have been a power ſufficient to raiſe ſuch a maſs 12,000 feet perpendicular, the boldeſt imagination muſt be loſt in amazement. This may ſerve to give us ſome idea of the nature of that power which operates in the foci of volcanoes; a power which is unknown and inconceivable, and may juſtly be reckoned among the myſteries of nature."

The pabulum by which the internal fire is ſupported, Mr. Houel thinks to be ſubſtances contained in the mountain itſelf, together with bitumen, ſulphur, and other inflammable materials, which may from time to time flow into the focus of the volcano in a melted ſtate, through ſubterraneous ducts; and the exploſions he aſcribes to water making its way in the ſame manner: the water is converted into ſteam, which fills the cavern, and puſhes the melted lava out at the crater. This opinion is corroborated by the copious ſmoke which always precedes an eruption. But, combined with the water, there is always a quantity of other ſubſtances whoſe effects precede, accompany, or follow the eruptions, and produce all the various phenomena which they diſplay. The eruption of water from Ætna in the year 1775, proceeded undoubtedly from this cauſe. The ſea, or ſome of the reſervoirs in Ætna or the adjacent mountains, by ſome means diſcharged a vaſt quantity of water into the focus of the volcano: the water was inſtantly reſolved into vapour, which inſtantly filled the whole cavern, and iſſued from the mouth of the crater. As ſoon as it made its way into the open atmoſphere, it was condenſed again into water, which ſtreamed down the ſides of the mountain in a dreadful and deſtructive torrent.

Thus we have given a view of Mr. Houel's theory; according to which volcanoes originally began at the bottom of the ſea;

ſea; and not only the mountain, but all the adjoining country, was formed by ſucceſſive eruptions: it is rather a theory of mountains raiſed by ſubterraneous heat, than of volcanoes, and does not attempt to explain the origin of the fire, which is the principal difficulty; neither does his theory account for the immenſe height to which matters are ſometimes thrown during eruptions. This, indeed, it is impoſſible to account for, without ſuppoſing that the reſiſtance of the air is diminiſhed. It is well known that the air forms a reſiſtance to all bodies moving in it, according to the velocity with which they move---What ought that reſiſtance to be, then, on irregular maſſes of rock, or ſtreams of liquid lava? Nevertheleſs, in the great eruption of Veſuvius in 1779, Sir William Hamilton informs us, that a vaſt ſtream of lava was projected to the height of at leaſt 10,000 feet above the top of the mountain. Had the air reſiſted this liquid matter as it does a cannon-ball, it muſt have been daſhed in pieces almoſt as ſoon as it iſſued from the crater. Either the extreme heat of the lava, therefore, or ſome other cauſe, muſt have contributed very much to diminiſh, or rather, in a manner, to annihilate the reſiſtance of the atmoſphere at that time. As for the lighter materials, though they may be ſuppoſed to be carried to a vaſt diſtance by the wind, after being projected to a great height in the air, it is inconceivable how their motion was not ſuddenly ſtopped, and they ſcattered all around the top of the volcano by the reſiſtance of the blaſt. Subſtances of this kind, when quietly carried up with ſmoke, will indeed fly to a great diſtance; for we are aſſured that the aſhes of the great fire at London, in 1666, were carried by the wind to the diſtance of ſixteen miles. It is, therefore, the leſs incredible that thoſe of the great eruptions of Veſuvius, in 1779, ſhould be carried to the diſtance of 100 miles, as we are informed was the caſe.

To account for the volcanic fire, Dr. Woodward and others have had recourſe to the hypotheſis of a central fire, to which the volcanoes are ſo many chimnies or ſpiracles. Dr. Hutton, in his Theory of the Earth, adopts the ſame opinion; but as it did not immediately concern the ſubject of which he treated, he evades any queſtion concerning its origin, by declaring himſelf ſatisfied of its exiſtence, without any inquiry into its origin.

Others, as Dr. Liſter, have had recourſe to the well known experiment of the fermentation of ſulphur and iron, which will take fire when mixed in conſiderable quantity and moiſtened with water. Pyrites, therefore, which are a natural mixture

mixture of these two substances, it is supposed, may naturally give rise to volcanoes. Instances are indeed adduced which undeniably prove that these substances will spontaneously take fire when thrown together in large heaps. Of this we have a remarkable example in the following anecdote---

"A covetous copperas maker at Deptford, having bought up all the pyrites he could find, in order to ruin the trade of his neighbours, collected a vast quantity below a shade, in order to secure them from the rain. He was soon, however, punished for his avarice; for the pyrites began to smoke, glowed like red-hot coals, and melted into a kind of vitrified and partly metallic substance, grievously annoying the neighbourhood for a long time with the sulphureous steam they emitted." Beds of pyrites, therefore, taking fire in the earth by means of a fermentation occasioned by water, are now generally supposed to be the cause of volcanoes; and that volcanoes are generally near the sea, is thought to confirm this hypothesis.

When the matter is properly considered, however, it must be evident that neither of these hypotheses can answer the purpose. The central fire of Dr. Woodward and others is a cause too magnificent even for volcanoes: if any such fire is supposed, we must imagine a burning globe in the centre of the earth, whose heat is sufficient to vitrify the most solid and refractory terrestrial substances. But of what dimensions are we to suppose this globe? Is it one, two, three, four, or more thousand miles in diameter? Very large indeed it must be; for we can scarce suppose that stones could be projected even from the depth of 500 miles, into the air. But even this supposition is inadmissible; for as the fire of volcanoes is at times exceedingly augmented, from some cause or other, were the cause general, as it must be in case of a burning central globe, the whole number of volcanoes existing on the earth would be in a state of eruption at once. Besides, if we were to suppose a burning globe of 7000 miles in diameter to suffer the least dilatation throughout its vast bulk, which must be the undoubted consequence of an augmentation of heat from an unknown cause, all the volcanoes in the world would not be sufficient to give vent to it, though they should spout forth incessant cataracts of lava for centuries together. A dissolution of the whole globe must therefore undoubtedly take place: and though we should lessen the diameter of our burning globe by 1000 miles, our difficulties would be as far from being removed as before. Volcanic fire, therefore, cannot originate from any general collection of burning materials dispersed throughout the vast mass of solid

ſolid earth which lies between the ſurface and the centre. All the volcanoes at preſent in an active ſtate would not be ſuch a vent for that fire as a tobacco-pipe would be to a glaſs houſe furnace. We muſt have recourſe, then, to ſome operation by which we know that nature can kindle and extinguiſh fires occaſionally; and if we can ſuppoſe ſuch an operation to take place in the bowels of the earth, we may then reaſonably conclude that we have diſcovered a cauſe adequate to the productions of volcanoes. Such a cauſe, however, cannot be pyrites, ſulphur, or nitre, in any quantity, under the ſurface of the earth. It is impoſſible that beds of pyrites can remain for thouſands of years under the ſame part of the ſurface of the earth, be occaſionally inflamed and ejected, and afterwards undergo a renovation, in order to enable them to go through a ſimilar operation. Nitre is never found in a foſſil ſtate; nor can it be inflamed in ſuch a manner as to make any conſiderable exploſion, without a thorough mixture with ſulphur and charcoal; neither would all the quantity which we can ſuppoſe to exiſt under the baſe of any mountain in the world be ſufficient to give force to one of thoſe dreadful vollies which are diſcharged by volcanoes an hundred times in a day. Beſides, neither pyrites nor ſulphur can be inflamed without acceſs of air, which cannot take place in the bowels of the earth; for it muſt be remembered, that the firſt queſtion is concerning the means by which the fire was originally kindled. Moſt writers, however, ſeem to overlook this difficulty, and to be ſolicitous only about the immediate cauſe of the exploſive force, which is generally aſcribed to ſteam, of one kind or other; Mr. Houel calls it the force of fire or ſteam; though he does not enter very particularly into its nature. Mr. Whitchurch ſays, that it is the force of "fire and water, which are the primary agents in all ſuch operations of nature." He alſo gives a figure, ſhewing how, by means of confined ſteam, a jet, either of hot water, or of liquid fire may be produced. But this applies only to a particular caſe, which we cannot ſuppoſe always to happen; but volcanoes are conſtantly attended with exploſions; nay, ſo great is the tendency of volcanic matters to this violent operation, that many ſtones have been obſerved to burſt in the air, like bombs, after they are thrown out of the volcano: Mr. Houel even informs us, that ſuch have burſt three times during their flight. Water, therefore cannot be always the cauſe of volcanic exploſions. When thrown upon melted lead, ſalts, or eſpecially copper, it explodes indeed with vaſt force. With the laſt mentioned metal it is peculiarly and incredibly violent, inſomuch,

ſomuch, that it is ſaid, that furnaces have been burſt, and buildings thrown down, by the mere circumſtacce of ſome workmen ſpitting among the melted metal; and Mr. Whitchurch calculates the force of aqueous ſtream, when thus ſuddenly and violently heated, to be no leſs than 28 times ſtronger than inflamed gunpowder.

Many philoſophers attempt to account for the origin and continuance of volcanoes by the agency of the electric fluid; but their theory is ſo ill ſupported by facts, that we think it would be improper at preſent to take up room with detailing it. It is certain, that volcanoes exhibit many electrical appearances, and that great quantities of the electrical fluid are diſcharged at every eruption: but our knowledge of electricity is ſtill too limited to draw any certain concluſion from theſe appearances.

(*To be continued.*)

ANSWER TO THE QUERIES OF *T. F.*

See vol. ii. *p.* 73.

SIR,

THE letter ſigned T. F. (vol. ii. page 73) I ſhould have anſwered long before, but thought it proper to cloſe the controverſy with Chriſtophilus firſt; and he having ſuffered ſeveral months to paſs ſince my laſt without a reply, I deem it a tacit acknowledgment that he is convinced of the truth of the ſentiment I contended for, or has quitted the field in hopes that ſome more able champion in the cauſe of myſtery would enter the liſts. But this I am aſſured of, that the doctrine of the Unity of the Deity has obtained ſome freſh advocates, and has been made appear more bright by the efforts of C. to obſcure or overthrow it.

Having ſaid thus much by way of taking leave of C., I ſhall proceed to notice the letter in queſtion.

T. F. is pleaſed to ſay, he thinks I have argued the caſe well on the ground I have taken, but is not fully convinced that the doctrine of a plurality in the divine eſſence is a miſtake; he therefore requeſts an anſwer to the query at the cloſe of his letter. In reſpect to that query, I would ſay, that when T. F. can give me an *infinite* underſtanding, to be able to comprehend the full extent of *infinite* power, I will give him an anſwer to his *infinite* ſatisfaction; till then, I muſt reſt ſatisfied with believing that, and that alone, which my *finite* powers, aſſiſted by revelation, can comprehend. But if even I were

to

to admit the truth of his query, *viz.* that this exertion of infinite power did produce an infinite idea, or image of the perfections of Deity, it would not prove a plurality in the divine eſſence, any more than a man generating or producing a finite idea, would prove a plurality of finites in him: and even if this ſomething produced by Deity was a ſomething like himſelf, with whom he could hold converſe, and ſay, Let us make man, it would not prove a plurality in Deity, becauſe the being ſo ſpeaking muſt be diſtinct from the being, perſon, or thing ſpoken to; unleſs we ſuppoſe Deity addreſſing himſelf. Beſide, this ſame idea or Word is repreſented by T. F. as being ſent by the Father, as being the agent in his hand of creating all things: now he that is ſent muſt be diſtinct from him who ſends, and the agent cannot be the ſame being as he whoſe agent he is. As the queſtion relates to a plurality in the divine eſſence, I have never denied or aſſerted; for as to his eſſence or nature, I never pretended to underſtand it: there may or may not, for aught I know, be a plurality in the divine eſſence: all that I contend for is, that the Logos, who was in the beginning with God, is a diſtinct being from God, and that God is his God and Father as well as ours. I think my ideas of the Logos much more honorable than thoſe of T. F. for I believe him to be *an intelligent being*, poſſeſſed of great power, which he has received from God; while T. F. makes it appear, that he is a mere *act of the mind of Deity*. He ſays, I have miſtaken his meaning, in ſuppoſing he acknowledged the Word to be a diſtinct being from the Father. That my readers may judge for themſelves whether I was juſtified in drawing ſuch a concluſion, I will quote the paſſage on which I founded it----- "Can any thing leſs than proper Deity be aſcribed to him, (Chriſt) ſeeing he made all things? Yet it is clear he is diſtinct from him whom we call the Father, becauſe he is ſaid to be with him. My own judgment is, that he who is called the Word is the real and proper ſon of God, and that he was ſo before he took fleſh." Now, if this does not prove a *diſtinction of being*, I know not what does. But T. F. ſays, he did not intend to ſuggeſt that the Logos is a diſtinct being from him he is ſaid to be with, only the ſame being under a different form. How this can agree with the quotation before made, "that he was diſtinct from him he was with, even the Father, and that he is the real and proper ſon of this Father, whom he was with," I cannot ſee; unleſs it means, he was with himſelf, was the father of himſelf, at the ſame time that he was his own real and proper ſon. This is not only above, but ſo contrary to

reaſon, that I muſt think that man under a ſtrong deluſion who can believe it; and that, if he can reconcile this to his mind, there is no abſurdity, however groſs, but he might eaſily digeſt. That Jeſus Chriſt is a diſtinct being from the Father is clear from Scripture; for it is ſaid, "I came down from heaven not to do mine own will, but the will of him who ſent me." It is not his body that came down from heaven, and yet he ſays he has a will diſtinct from him he came from, and that another ſent him. Alſo, when he prays that the Father would glorify him (the Logos) with the glory he had with him before the world was, he ſays, "This is life eternal, to know thee the only true God, and Jeſus Chriſt whom thou haſt ſent." From theſe and many other paſſages that might be brought, it is clear to me, that the Word is, and has been, ever ſince he exiſted, a diſtinct being from the Father: and as there is but one being who is the only true God, the Word cannot be Deity.

T. F. ſays that I think the doctrine of eternal generation to be abſurd, becauſe the object, or thing generated, muſt be poſterior to that which generated it. He acknowledges this to be true as it relates to finite beings; but does not think we have any rule to go by to prove it muſt be ſo with God. I obſerved before, that I do not pretend to underſtand the *nature* of Deity; but this I know, that even with God, a triangle is not a circle, nor a circle a triangle; nor is that which had a beginning without a beginning, and eternal. Therefore, when I am told, that Jeſus Chriſt was begotten---that he is the beginning of the creation of God---the firſt-born of every creature, &c. I am as well convinced he had a beginning, as, when it is ſaid he is ſent by another, and does the will of another, I am ſatisfied that he is diſtinct from him who ſends him, and whoſe will he performs. But I have now been anſwering what I might have left; for hitherto T. F. has been arguing without any premiſes, making mere arbitrary ſuppoſitions. He ought firſt to have proved from Scripture, that the ſentiment he holds is contained therein, which when he has done, I ſhall be very happy to argue the caſe more at large.

The next inquiry of T. F. is concerning the Holy Spirit, who or what is intended by the Holy Spirit promiſed by our Lord to his diſciples, John, xiv. 16. and xvi. 7---13. where he ſays, he will ſend *him*, and *he* ſhall do ſuch things. As it relates to the perſonal pronouns *him* and *he* being applied to the Holy Spirit, I would obſerve, that though *him* and *he* are perſonal pronouns, *ſpirit* is an impersonal noun; ſo that the argument would, from this circumſtance, be as ſtrong for the

ſpirit's

ſpirit's imperſonality as the contrary. Again, it is common in the eaſtern writings, and particularly in the Scriptures, to perſonify impersonal things; as for inſtance, Judges, xxiv. 26, 27. "Joſhua took a great ſtone, and ſaid unto all the people, Behold, this ſtone ſhall be a witneſs unto us, for it has heard all the words of the Lord." Our Lord ſays, John, xii. 48. "He that rejecteth me, and receiveth not my word, has one that judgeth him; the word that I have ſpoken ſhall judge him at the laſt day." Paul (1 Cor. xiii.) perſonifies charity, and ſays, "Charity believeth all things." And thus we ſee it was common to aſcribe perſonal names and perſonal acts to imperſonal things; while there is not one inſtance to be brought from Scripture where impersonal acts or names are applied to perſons, unleſs the Holy Spirit could be proved to be a perſon; therefore it is not likely that our Lord and his apoſtles ſhould deviate from the general rule in this one inſtance, and aſcribe impersonal acts to the Holy Spirit if he were a perſon; and that they do ſpeak of the Holy Spirit imperſonally, is clear from many parts of Scripture, as when it is ſaid, "I will pour out my ſpirit;" being immerſed in the Holy Spirit; a portion of the ſpirit, &c. In the xvith chaper of John, where he promiſes the ſpirit, he tells his diſciples, that he has been ſpeaking unto them in proverbs; that is, in metaphors, or rhetorical figures; it may, therefore, help to clear up the difficulty, if we take notice of the fulfilment of the promiſe, as recorded Acts, ii. where we find the ſpirit ſpoken of in an imperſonal way, as coming like a ruſhing mighty wind, and *it*, not *be*, filled the houſe, and *it* ſat upon each of them, and they were all filled with the Holy Spirit, and began to ſpeak with other tongues as the ſpirit gave them utterance. And at verſe 33, Peter ſays, that Jeſus, "having received of the Father the promiſe of the Holy Spirit, (*viz.* which he made to his diſciples John, xiv. 16. xvi. 7---13.) he hath *ſhed* forth this which ye now ſee and hear." Thus we ſee, by the hiſtorical account of the fulfilment of the promiſe, the explanation of the proverb or metaphor made uſe of by Chriſt when he promiſed to ſend the Holy Spirit. What tends to confirm me in the belief of the *imperſonality* of the Holy Spirit is this, that Peter, one of thoſe to whom the promiſe was made, ſeems clearly to underſtand it as I do---that it is not a perſon, but the *power* or *energy* of the Deity exerted in various ways.

If what I have written ſhould throw any light upon the ſubject in queſtion, I ſhall feel great pleaſure that I have contributed my mite toward diſperſing the dark clouds of prejudice, and

bringing truth to the light. And however I am reproached by men, as being the worſt of heretics, the approbation of my own conſcience, and the hope of the approbation of my maſter, will more than compenſate. If T. F. is not ſatisfied with what I have here ſaid, I ſhall be happy to hear from him again, and will endeavour to give every further elucidation in my power; that ſo, by freely inveſtigating the doctrines we believe, all prejudice may be baniſhed from our minds, and the glorious light of the goſpel, unobſcured by the traditions of men, may ſhine into our hearts, and bring forth its proper fruits, which are love to God, to his Chriſt, and to all the creatures of God.

December 10, 1798.

S. THOMPSON.

EULOGY ON EARLY RISING.

IF the practice of riſing betimes can be proved to be univerſally beneficial to mankind---if it can be ſhewn to have been always mentioned with the higheſt encomiums---and that the greateſt and beſt of men were early riſers, nothing further need be ſaid in recommendation of it.

Now that it contributes, and indeed univerſally, to the happineſs of the world, will appear from the following conſiderations. In the firſt place, Is life itſelf a happineſs, or, if you like the term better, a real enjoyment? This, I hope, none will deny; and therefore, as *early riſing* is really an addition to life---I mean to active and conſcious life---it muſt be an additional enjoyment; which every one that pleaſes may, and which every *early riſer* actually does enjoy.

Another argument to prove the advantage of *early riſing* may be drawn from its contributing to the health and vigour of animal life. It not only adds to, and in a manner lengthens the duration of life, but heightens, ſo to ſpeak, its very degree and reality. All the powers of human nature are thereby quickened and made to perform their ſeveral functions with greater force and energy; the conſequence of which is a conſiderable augmentation of actual enjoyment, that otherwiſe would have been loſt.

Again, if we turn our thoughts to rational life, we ſhall find no ſmall advantage reſulting from *early riſing*. What ſeaſon ſo proper for performing the duties of religion and piety? Are not our minds then compoſed, calm, and ſerene? Does not the dawning and return of day naturally inſpire us with exalted

exalted ideas of the great Creator and Governor of the world, who at firſt ordained and ſtill preſerves the delightful viciſſitudes of day and and night, ſo admirably calculated to promote the happineſs of the inhabitants of this globe? Is not every paſſion then huſhed, and the mind in the beſt frame imaginable for paying to the great God of Nature that adoration, praiſe, and homage, which all his reaſonable creatures owe him? In this reſpect, then, the advantage of *early riſing* is manifeſt.

With regard to ſocial duties, what more neceſſary than *early riſing?* Is it poſſible for a man who doaes away the morning on his downy bed, and ſpends one third of the day in the enervating embraces of death-like ſleep, to diſcharge the duties either of private or public life, like the man who gets up betimes, ſedulous to mind his buſineſs, and careful not to loſe the balmy influence of the moſt early rays of the ſun? The latter has the pleaſure to ſee the greater, the moſt eſſential part of his work done before the other begins; the conſequence of which is, that he has leiſure to purſue new advantages, new ſchemes of utility, both to himſelf and others; whereas the ſluggard, by the too liberal indulgence of his beloved ſleep, diſables himſelf from performing even the indiſpenſable duties of his ſtation; inſtead of having time to look out for an addition to his happineſs, he is not in a condition to make the beſt uſe of that which he already poſſeſſes. Beſides, that exceſs of ſleep, inſtead of nouriſhing and refreſhing, ſerves only to enervate the whole human frame; and actually diſables thoſe who indulge in it for acting with that ſpirit, reſolution, and vigour they otherwiſe would do.

As to improving the mind in knowledge, the advantage of *riſing early* is no leſs evident. In the morning all the faculties of our ſoul are awake, freſh, and vigorous. What over-night defied our moſt diligent ſtudy to find out, now voluntarily ſubmits itſelf to our view; we ſee, we comprehend, what formerly was thought above the reach of human underſtanding. Now as *early riſing* not only enables the mind to underſtand things eaſier and better, but likewiſe affords time for ſetting about the ſtudy of them, it muſt be allowed to be highly conducive to the attainment of knowledge.

In the hiſtorical part of *Scripture* induſtry and early riſing are inculcated as a doctrine---"Thou ſhalt diligently keep the commandments"---"Give diligence to make your calling and election ſure." They are likewiſe exemplified as a practice, as---"Awake; I myſelf will awake early; my voice

ſhalt

ſhalt thou hear in the morning, O Lord." Abraham roſe early in the morning---Moſes roſe early in the morning---Joſhua aroſe early---Samuel roſe early---Job roſe early---Jeſus went early in the morning into the temple, and all the people came early to hear him. Moreover, it is encouraged by the great Author of our being---" I love them that love me, and thoſe that ſeek me early ſhall find me."

Sleep, any farther than as it is a neceſſary refreſhment, is the pooreſt, dulleſt ſtate of exiſtence we can be in: we are forced to receive it either in a ſtate of inſenſibility, or in the deluſive folly of dreams. Sleep, indulged as it is by ſome men, is a *great* loſs of time, as will appear from the following conſideration---If two perſons go to bed at the ſame time every night for one year, and the one riſes at four in the morning, the other at eight, the former will have gained, at the year's end, no leſs than two months on the latter---a pretty *per centage* indeed! To conclude---What exalted mortal in the laſt hour of life would not reſign all the advantages of greatneſs and power, for a few moments of leiſure and obſcurity?

ACADEMICUS.

ON OATHS.

SIR,

IT has long appeared to me a deſirable thing, that the command of our Lord, Mat. v. 33. " Swear not at all," &c. ſhould be candidly and freely inveſtigated, becauſe I think our great Lawgiver never gave any command to his diſciples but what was eaſy to be underſtood, and of the utmoſt importance to be obſerved. But in reſpect to this command, Chriſtians in general either totally diſregard or are very indifferent about it. There are a body of people called Quakers, who do ſubmit to it; and ſo far as they act agreeable to the perſuaſion of their minds, I give them credit; but, in general, it will be found, they have no other ground for their conduct but the opinion of their forefathers, founded upon this ſaying of our Lord---" Swear not at all."

Now as there are three kinds of oaths, firſt, Profane, ſecond, For confirmation of a fact, and, third, To bind to the performance of ſomething, I think there is room for inquiry which of them it is the intention of our Lord to prohibit; and as an opportunity preſents itſelf by the letter on oaths in your laſt volume, page 337, I ſhall readily embrace it for freely and candidly

didly examining the queſtion in hand; and I feel a peculiar ſatisfaction in ſo doing from the known abilities of the perſon who has opened this controverſy, which will enable him, if I am wrong, to overturn my argument, and thereby prevent me from doing an injury; and alſo, I truſt, if he ſees I am right, his candour will induce him as freely to acknowledge it, which ought to be the caſe in all controverſies; it is what I would do; and ſhould feel, that though he had gained the victory, I ſhould have the advantage in being delivered from an error. For why ſhould we wiſh to retain error either in theory or practice? I have often thought, that of all fools they are the greateſt who are determined to hold any opinion contrary to rational evidence, or who act the hypocrite in religion, ſeeing a day is coming when every man's works ſhall be tried as by fire---when every error in ſentiment or practice muſt be publicly expoſed, confeſſed, and given up.

In reſpect to the command in queſtion, I am free to confeſs, that, in my opinion, it is abſolute as to what it relates; and as our Lord has given us a clue to our inquiry by ſaying "It was ſaid to the ancients, (meaning, no doubt, in the Law of Moſes) thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths," we ſhall ſoon have our difficulties removed when we come to refer to the law and the teſtimony; for it is clear, that it is that kind of oaths our Lord intends to prohibit which the ancients were ſo ſtrictly enjoined to perform. But as I have ſaid there are three kinds of oaths, I ſhall firſt give my reaſons for objecting to two of them as being contained in the prohibition ---anſwer ſome objections that might be made---and then ſhew what kind of oaths I think our Lord alludes to.

And firſt, as to profane ſwearing---I am of opinion with Mr. Wright that cannot be the thing intended, for the reaſon he has given, *viz.* that the ſwearing here prohibited, is what was once allowed; whereas profane ſwearing always was forbidden. Secondly, it appears to me that it cannot be ſwearing for the confirmation of a fact that is forbidden, becauſe I am perſuaded Chriſt never did abrogate a moral law; and if it can be proved that this is one, in my opinion it will decide the controverſy. I would aſk, What is the moral law? It appears to me to be that law which ariſes out of the nature of things, and the relation they ſtand in to each other---as, that I ſhould love God with all my heart, with all my underſtanding, and with all my ſtrength, and my neighbour as myſelf: that I ſhould do unto others as I would have them do unto me. All theſe ariſe out of the nature of things, and their relation to each other. That I ſhould love

love God does not depend upon any positive law; he is my creator, my preserver, my bountiful benefactor; I cannot do without him; I love him because he first loved me: and the love of my neighbour arises in a similar way---He is my brother; we have one common Father; we are creatures of the same God; and if we love him who begat, we also must love him who is begotten; and that I should do unto others as I would they should do unto me, is connected with the love of my neighbour, as well as that there is scarce a situation he can be in, but what, at some future period, I may be in the same. All these things would have been binding upon man, if there had been no positive law to that effect, and ever must be so, because of the nature of man, and the relation he stands in to God and his neighbour; even so does swearing for the confirmation of a fact arise in the same way. Man is an imperfect and depraved creature, capable of deceiving or being deceived; it is therefore necessary that he should appeal to one who is not capable of either, for the satisfaction of his neighbour, from whom, in like circumstances, he would reasonably expect the same kind of assurance, seeing that in many instances, no other proof can be given of the truth of a fact than the confidence that is given to the declaration or testimony of a man; and he being capable of deceiving and liable to be deceived, it arises out of the nature of man, that the one should require and the other should comply with an appeal to that Being who knows the secret thoughts of the heart, and who is not liable to be deceived, for the truth of the thing that is required; and in so doing, he is only complying with that part of the moral law which teaches us to do unto others as we would have them do unto us. Again, we find, though God never requires man to swear to him, he knowing their hearts, and therefore he does not need such proof, yet, in compassion to the weakness of their nature, he has frequently sworn to them; Heb. vi. 13.; for when God made the promise to Abraham, since he could swear by no greater, he sware by himself: for indeed men swear by a greater Being; and an oath for confirmation is to them an end of all contradiction. Therefore God, being willing to shew more abundantly to the heirs of promise the immutability of his purpose, confirmed it by an oath. Thus we see that, because it was a custom among men to swear for confirmation to each other, which practice Paul does not reprove, but shews its beneficial effects, as being the end to all contradiction, therefore, or for that reason, he says, God sware to the heirs of promise; that so, by two immutable things, (his word and his oath)

oath) in which it was impoſſible for God to ſpeak falſely, they might have a ſtrong ground for conſolation, &c. Now if God, who is the governor of all, and whoſe word creatures might depend upon, ſaw it proper and neceſſary, in compaſſion to the weakneſs of our nature, to confirm what He ſaid with an oath, how much more is man bound by the relation he ſtands in to man, to give him that ſatisfaction, as well as from his nature, which makes him capable of deceiving and liable to be deceived? And if ſwearing for confirmation was forbidden, man would frequently be under a neceſſity either of diſobeying the command which forbad him to ſwear, or be obliged to violate that part of the moral law which teaches him to love his neighbour as himſelf, and to do unto others as he would have them do unto him. As for inſtance---Suppoſe I were in company with a man at eight o'clock laſt night, and to-day was to be charged with murdering a man at that ſame time, Would there not be a moral obligation for that man to ſwear I was in his company at that time, and ſave my life? Or would he ſhew that he loved me, his neighbour, as himſelf, or do as he would have me do unto him, if the law of the land required him to ſwear, and he refuſed ſo to do, and thereby ſuffered my life to be taken away---my innocent blood to be ſhed---my wife left a widow, and my children fatherleſs? I know it may be ſaid, that the laws of a country may militate againſt the laws of Chriſt, and then Chriſtians ought not to obey them, whatever were the conſequences. This I will grant, if in refuſing to obey them we do not violate the moral law of loving our neighbour, and doing to others as we would have them do to us. But I would not impeach the wiſdom and foreſight of our great Lawgiver, by ſuppoſing that any of his poſitive laws ſhould lead, in their conſequences, to a breach of thoſe parts of the moral law, on which he himſelf declares depend all the law and the prophets. And I think Chriſtians ought to pauſe, and ſeriouſly and cloſely examine, before they determine that to be a law of Chriſt which would lead to ſuch conſequences.

But I have other reaſons why I cannot conceive our Lord intended to forbid ſwearing for the confirmation of a fact; and one of them is, that the great apoſtle Paul did not underſtand it in that ſenſe; for we find him frequently appealing to God for the truth of what he aſſerts, in language as ſtrong as the oath adminiſtered by the civil magiſtrate in this country, *So help me God*; as for inſtance---Paul ſays, (2 Cor. i. 18.) *But as God is true*, &c. and (verſe 23.) *I call God for a record upon my ſoul*;

ſoul; and again, (Gal. i. 20.) *Behold, before God I lie not.* It is contended by ſome, that theſe are not oaths, but merely ſtrong aſſeverations; but to me they look ſo much like oaths, that I muſt confeſs I am incapable of diſcovering any difference. But ſuppoſe I were to admit they were not oaths; yet it ſurely muſt be granted me, that in his communications he has uſed ſomething more than Yea, yea, that is, a bare affirmation, and, conſequently, has violated the law of Chriſt, as though they were oaths; for as well as "Swear not at all," our Lord hath ſaid, "Let your communications be yea, yea, and nay, nay; for whatſoever is more than this cometh of evil." It is ſaid by ſome, Paul was but a man, and he might err.--- But it might be aſked, Was it likely he ſhould err when writing deliberately, and under the influence of the Spirit of God, to the churches? and that he ſhould repeat it in ſo many epiſtles, and never diſcover his error and correct it? or that Peter, who wrote after him, ſhould ſuffer ſuch a groſs violation of a command of Chriſt to ſtand as an example to the churches without reproving it? Surely, he could not plead ignorance, for he was preſent when his maſter gave the law; and he notices the writings of Paul, but never mentions this error: he ſays, In his epiſtles there are ſome things hard to be underſtood; and he might eaſily have ſaid he had miſtaken a command of Chriſt; but, on the contrary, he calls him his beloved brother Paul; and declares, that he wrote his epiſtles according to the wiſdom given to him.

Thus having cleared the character of Paul, and given my reaſons for not underſtanding the command "Swear not at all," as intending to forbid ſwearing for confirmation of a fact, I ſhall attempt to ſhew what it does mean.

It appears to me, the oaths intended to be prohibited by our Lord, were voluntary oaths which men made to bind themſelves to the performance of ſomething for God, or, which they conſidered the ſame, for the temple; for our Lord ſays, "It hath been ſaid to the ancients, Thou ſhalt perform unto the Lord thine oaths." Now, an oath for confirmation is an appeal to God for the truth of what they ſay to man; but theſe oaths are either by God, or Jeruſalem, or by their own head, to perform ſomething to God; for it is ſaid, they were to perform unto the Lord their oaths. But if we refer to the law of Moſes, we ſhall ſoon diſcover what oaths they are, and where it has been ſaid to the ancients; and the firſt paſſage I will refer to is Numb. xxx. 1, 2. "And Moſes ſpake unto the heads (the ancients) of the tribes concerning the children of Iſrael---

Iſrael---This is the thing which the Lord hath commanded: if a man vow a vow, or ſwear an oath, to bind his ſoul with a bond, he ſhall not break his word; he ſhall do all that proceedeth out of his mouth." Again, Deut. xxiii. 21. "When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it; for the Lord thy God will ſurely require it of thee, and it would be ſin in thee; but if thou ſhalt forbear to vow, it ſhall be no ſin in thee: that which is gone out of thy mouth thou ſhalt keep and perform; a free-will offering, according as thou haſt vowed to the Lord thy God, which thou haſt promiſed with thy mouth." And David, Pſalm lxxvi. 11. ſays, "Vow and pay unto the Lord your God." Let theſe paſſages be compared with Mat. v. 33. "It hath been ſaid to the ancients, Thou ſhalt not forſwear thyſelf, but ſhalt perform unto the Lord thine oaths;" and I am fully perſuaded, that every candid man muſt acknowledge they are the places referred to by Jeſus Chriſt: that being the caſe, it is clear to me it is vows or oaths binding men to the performance of ſomething for the temple, or, indeed, to do any thing at a future time, that our Lord means to prohibit. Indeed the connection of the paſſage itſelf, eſpecially when compared with Mat. xxiii. 18. is ſufficient to prove that it is ſuch oaths as theſe, for our Lord is expreſsly ſpeaking of them, and ridicules the folly of the ſcribes and Phariſees for making curious diſtinctions as to what ſhould bind a man and what ſhould not. If it had been oaths for confirmation, that they had thus ſaid ſome were not binding, would they not have taught the people, that, if they were only careful what they ſwore by, they might bear falſe witneſs againſt their neighbour? And beſide, what court of juſtice admits men to chuſe what oath they will ſwear by? Whereas, in this caſe, they had the choice in themſelves. But it is evident it related to vows, ſuch as that of binding themſelves to give all their ſuperfluous property to the temple; ſo when their parents wanted their aſſiſtance, they would ſay, It is Corban---that is, a gift; and, by theſe curious diſtinctions in their oaths, they could refuſe to help their parents, though they were periſhing for want. Therefore our Lord ſays, (Mat. xviii.) "Woe to you, ye blind guides, who ſay, Whoſoever ſwears by the temple it is nothing; but whoſoever ſwears by the gold of the temple, he is bound by his oath."---Bound! to what? to ſpeak truth, and in the other caſe may he bear falſe witneſs? No, but he is bound to perform that which is gone out of his mouth to the Lord. But Chriſt commands his diſciples not to bind themſelves by any oaths

to perform, and shews the folly of such distinctions; and that, let them swear by what they will, they are bound by their oath; and therefore forbids his disciples to bind themselves, by saying, "Swear not all, neither by heaven, nor earth, nor Jerusalem," because it is the same as if they swore by God; nor yet by their head, because they could not make one hair white or black. ---All their swearing by their head was of no avail in that respect, and therefore it was a folly to call for curses upon their heads to bind themselves to perform any thing, as was the custom among the Jews; and Christ commands them to let their communications be yea, yea, and nay, nay; that is, If you determine to perform any thing, say you will do it, and do not bind yourself with an oath; for whatsoever is more than this cometh of evil; it is either a snare of the devil, or will be likely to draw you into one.

Another reason why I think it is vows our Lord forbids is this---they were a part of the ceremonial law, and of course fell with it in the general abolition of Jewish rites and ceremonies, and therefore needed not to be insisted upon separately; but if it had been oaths for confirmation, it would appear to me necessary to be mentioned by each of the evangelists and in all the Epistles; whereas it was only spoken of in the gospel by Matthew and in the epistle of James; and it is remarkable, that they wrote expresly to Jews, who were in the habit of binding themselves in the way I have been treating of.

It may be objected, that the difficulty still remains as to what James hath said upon this subject---"But above all, my brethren, swear not all, neither by heaven, nor by earth, nor by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." To this I would reply, if it is clearly proved that his master did not mean to prohibit oaths for the confirmation of a fact before the civil magistrate, his servant had not authority to do it, especially as what he says is a quotation of that saying of our Lord we have been treating of. But I think an attention to the context will clearly shew the true sense that James attached to this command. It should be observed, there is nothing in the context that relates to swearing before magistrates; for James is exhorting the persons to whom he is writing to patience under affliction, by the example of Job and others; and shews, that in them they have seen the design of the Lord in afflicting his saints, that it is good; and then, as it was the custom of the Jews, especially those who did not perceive this design, to bind themselves to perform something to God, if he would deliver them out of

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it, ſo he exhorts the Jewiſh converts to be careful of this, and, inſtead of impatiently deſiring to be delivered from their affliction, and, as though God were to be influenced by ſuch oaths, to avoid them, and patiently to endure, as knowing the Lord is abundantly compaſſionate and merciful; and that, if they were humbled under his mighty hand, he would, in due time, raiſe them up; that is, when the affliction had anſwered the good deſign for which the kind Father of mercies had ſent it; and therefore, inſtead of binding themſelves by oaths, in hopes of deliverance, he exhorts, if any are afflicted, let them pray. And knowing alſo, it was a cuſtom, in time of proſperity to bind themſelves to do ſomething for the temple, as a mark of gratitude to God, he ſays, Is any one chearful, let him ſing pſalms, and ſhew forth his gratitude by ſinging the praiſes of that Being who giveth us all things richly to enjoy; let him ſhew forth his gratitude by viſiting the fatherleſs and widow in their afflictions, and keep himſelf unſpotted from the world; let him do good and communicate; for it is with ſuch ſacrifices God is well pleaſed; better than with all the vows he could make. And, as another reaſon why they ſhould not bind themſelves with an oath to perform any thing, he adds, Leſt he fall into condemnation, by not being able to perform what he has bound himſelf to do, either through the uncertainty of life, or a deprivation of the means, which at preſent may appear to be in his power; and ſo he might come under condemnation, by not being able to perform that which is gone out of his lips, a free-will offering to the Lord.

From theſe conſiderations I am decidedly of opinion, that oaths before a magiſtrate for confirmation are lawful, and no where prohibited in the New Teſtament; at the ſame time I deplore the frequency of them, becauſe it takes off that ſolemnity which ſhould accompany an appeal to the immortal God; which ought to be done with the deepeſt conſideration and reverence; and for want of which this land groaneth becauſe of ſwearing. My reaſon for writing on this ſubject is not to encourage the multiplication of oaths, but becauſe I know many weak minds are burthened, and their perſons and property expoſed to danger, by conceiving that Chriſt has forbidden them to ſwear. To ſuch perſons the clearing up this matter may be of ſervice: to the world it can do no injury, for they will ſwear the ſame, whether our Lord hath forbidden it or not.---But there are Chriſtians who, either for want of inclination or opportunity to examine, are undetermined either one way or the other, and yet are in the habit of ſwearing, and fall into that

that condemnation mentioned by Paul---" He that doubteth is condemned." If what I have written is the truth, and calculated to do good, I ſhall rejoice; but if I ſhould be miſtaken, I I ſhall eſteem that man my friend that will endeavour to convince me of my error.

December 17, 1798.

S. THOMPSON.

LETTER

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

THERE is nothing gives me more real ſatisfaction than to hear of eminent men having noble and exalted views of their great Creator; and I think nobler views of him none have than thoſe who profeſs the doctrine of the Univerſal Reſtoration. But I cannot ſay that I was not ſomewhat ſurpriſed that your correſpondent J. H. Prince (ſee vol. ii. p. 370.) ſhould ſo readily acquieſce with Dr. Edwards in placing the Author of the Whole Duty of Man in the number of its votaries, merely on account of an expreſſion in a prayer contained in that work. The words of the prayer are---" Vouchſafe to caſt thy countenance on thy well-beloved ſpouſe the church; but let it be that amiable and merciful countenance whereby thou pacifieſt all things in heaven and in earth, and whatſoever is above heaven and under the earth." I am apt to think, if the words are attended to, they will be found to contain an idea which Univerſaliſts are ſtrangers to: they can go with the author as far as he prays that the countenance of Chriſt may be to the church that whereby he pacifieth all things in heaven, in earth, and under the earth, for ſo far the Scriptures go: but the Scriptures ſay nothing of his pacifying " whatſoever is ABOVE HEAVEN," and therefore Univerſaliſts have no idea of ſuch things.

Now, if we conclude, from the ſeeming univerſal benevolence contained in this ſentence of the prayer, that its author was therefore an Univerſaliſt, we muſt conclude likewiſe, that moſt, if not all, the preachers in London are of this ſentiment; for it is very ſeldom, that the moſt rigid Calviniſt talks of the love of God, but he ſpeaks of it as *free*, *unbounded*, and held out for the acceptance of *all*; the reaſon of which is, in my opinion, becauſe it is a truth contained in the Scriptures, and whoever preaches from the Scriptures, muſt, in ſome degree, preach the doctrine

doctrine of Univerſal Love. Again, if it be inferred from the before cited expreſſion that its author was an Univerſaliſt, the followers of Swedenbourg may as reaſonable imagine him to be of their ſentiment, for the whole of his prayer is addreſſed to Chriſt, as are all the prayers of that ſectary.

But that the Author of the Whole Duty of Man *did not* believe the doctrine of the Univerſal Reſtoration, we have his own words in the very book alluded to, as well as in other of his writings. In the Preface to the above mentioned work, concerning the Neceſſity of caring for the Soul, § 7. ſpeaking of *loſing the ſoul*, he ſays---" In a word, we may loſe them in hell, whence there is NO FETCHING THEM BACK, and ſo they are *loſt for ever*."----" Think with yourſelves, how will you be able to endure *everlaſting burnings*. If a ſmall ſpark of fire, lighting on the leaſt part of your body, be ſo intolerable, what will it be to have the whole caſt into the hotteſt flames? So that when you have ſpent MANY THOUSANDS of years in that unſpeakable torment, you ſhall be NO NEARER coming out of it, than you were the firſt day you went in."

Again, the ſame author, in his treatiſe on the Cauſes of the Decay of Chriſtian Piety, conſidering that one cauſe is *having wrong notions of the juſtice of the Deity*, ſays---" It would be more long than uſeful to recite the ſeveral errors that have ſprung from this one. That of Origen, that the *devil ſhould finally be ſaved*, is a noted and pregnant inſtance; which could be derived from nothing but the unequal apprehenſion of God's juſtice and mercy; and beſides all other ancient, we have many branches of a later growth, that ſpring from the ſame root---a ſet of plauſible falſities, which would quench the *unquenchable fire*, and kill the *never-dying worm*; I mean thoſe allaying ſoftening deſcriptions ſome of this age have made of hell, ſome changing the kind, others abating the intenſeneſs, or at leaſt the *duration* of theſe torments; each ſubſtracting ſo much from this Tophet, that they have left atheiſm an eaſy taſk to take away the reſt; and may give ſuſpicion they mean to viſit that place, which they are ſo induſtrious to make eaſy. But whatever they do themſelves, it is ſure this is the way to ſend others thither."

After theſe quotations there remains very little to ſay to prove that Dr. Edwards and J. H. Prince are in an error in their judgment concerning the Author of the Whole Duty of Man; and I think, had they *read* the work they *quote from*, they would have different ideas of the ſentiments of its author. As to the expreſſion in the prayer, it ſeems one of thoſe incoherent

and

and inconsistent phrases which the authors of them do not understand; and may be parallelled by one used by a Calvinist who wrote about the same time, *viz.* "If there were any of the *Lord's people in hell*, the blood of Christ would bring them out."

I should not have taken up this subject were it not that I know your love of truth and fair representation; and that I feared some of your readers might be led into an error, and that others, who believe not the glorious doctrine your Miscellany disseminates, might be led to think it *wanted* the testimony of eminent men, and therefore pressed them to that service. But, I think, that doctrine, like the great luminary of heaven, wants not a taper to augment its glory.

W. BURTON.

SELECT SENTENCES.

WE should take a prudent care for the future, but so as to enjoy the present. It is no part of wisdom to be miserable to-day because we may possibly be so to-morrow.

Fine sense and exalted sense are not half so valuable as common sense. There are forty men of wit for one of sense: and he that carries nothing about him but gold, will be every day at a loss for ready change.

It has been observed by many, that the hours we pass with happy prospects in view are more pleasing than those crowned with fruition: in the first case we cook the dish to our own appetites, in the latter nature cooks it for us.

He that is in bed all a summer's morning, loses the chief pleasure of the day; he that gives up his youth to indolence undergoes a loss of the same kind.

Œconomy is no disgrace; 'tis better living on a little, than out-living a great deal.

Let reason go before every enterprize, and counsel before every action. C.

ANSWER TO QUESTION ON PSALM XLIX. 9.

(*See vol.* ii. *p.* 369.)

SIR,

ON reading the passage referred to by T. K. in the last Miscellany, that person's alarm became my own. I examined several versions without any satisfaction; I referred then

then to the Hebrew and Latin Pſalter of Pagninus---his Latin verſion afforded a glimmering ray, but it was like the will-o'-whiſp, only to deceive; the latter part of it runs thus---

"Qui uſque in ſeculum non videbunt lumen."
"Who until the age ſhall not ſee light."

The word *ſeculum*, *age*, gave me ſome idea that the Hebrew of which that is a tranſlation was עולם *gnolam*; but on referring to it, I found it to be עד נצח *gnad netzech*. Now, had the Pſalmiſt's idea been the ſame as his tranſlator's, as above, it is more than likely that he would have uſed the former of thoſe words to expreſs himſelf by. As for the latter expreſſion, (that which is uſed in the paſſage under notice) it does not neceſſarily convey the idea of *eternity* or *eternal*, in any place in which it occurs, that I can recollect. The word עד *gnad*, is not always to be underſtood as conveying that idea, when uſed as an adjective; for in Hab. iii. 6. where we read of "the *everlaſting* mountains," it is plain it cannot mean that they were *eternal*, for thoſe very mountains are ſaid to be *ſcattered*, which ill agrees with the idea of *eternity*; for when a mountain is ſcattered, it ceaſes to be a mountain: but when this word occurs as a prepoſition, it ſignifies *until*, as in Gen. xxxii. 4. The word נצח *netzech*, conveys the idea of *ſubduction*, or being *over-ruled*, ſee 2 Chron. ii. 2. From theſe obſervations we conclude, then, that the words עד נצח *gnad netzech*, may, with greater propriety than otherwiſe, be rendered *until ſubdued*.--- The verſe, which will then be found to contain nothing *againſt* the doctrine of the Reſtoration, but much *for* it, will read thus---

"He ſhall go to the generation of his fathers;
Until ſubdued they ſhall not ſee light;"

And contains the following important truths, which are corroborated by the Scriptures here referred to, *viz*.---

1. That the ſpirits of wicked men are confined in darkneſs. See Jude, ver. 6.

2. That it is for the ſubduction of them who are confined in it. Pſalm lxxxiii. 17, 18.

3. That when they are ſubdued they ſhall be emancipated. Pſalm cvii. 10---15.

There is a paſſage in the book of Job (chap. xxxiv. 36.) where this phraſe עד נצח *gnad netzech*, alſo occurs; and which, were it rendered otherwiſe than by the propoſed tranſlation,

would convey no idea at all. Elihu says, (ver. 35.) "Job hath spoken without knowledge, and his words were without wisdom. My desire is, that Job may be tried *unto the end*, because of his answers for wicked men. For he addeth rebellion unto his sin; he clappeth his hands among us, and multiplieth his words against God." What END is here meant is a hard matter to determine: but if we translate the expression as above proposed we shall find the whole passage intelligible, and the good use of trials and afflictions plainly pointed out---"My desire is, that Job may be tried *until subdued*;" Elihu then gives his reasons for his wish---"because of his answers for wicked men;" and again, "For he addeth rebellion unto his sin; he clappeth his hands among us, and multiplieth his words against God;" which he certainly would not do (and which was actually the case) when *subdued* by the hand of his Maker.

Let it not be imagined that this is a new idea attached to the foregoing Hebrew phrase; for the passage quoted from Job is translated, in the French Bible, just as it is here proposed. And the Jesuit Senault evidently understands it so in his *Paraphrase sur Job*. See also Bythner, Parkhurst, &c.

Let us apply the observations on the word עד *gnad*, to the 16th verse of Psalm x. which runs thus in the Hebrew:

יהוה מלך עולם
ועד אבוד גוים מארצו׃

"Jehovah reigneth to a hidden period,
Even till the heathen are perished from his land."

On the word נצח *netzech*, I have one more remark—The lexicographers Buxtorf, Bythner, &c. on this word, say, it means "*eternity*, because by eternity *all things* are SUBDUED;"—now if *all things* will be subdued by it, then, consequently, SIN. That there is a *period* in eternity in which all things will be subdued, I readily grant; but the time or *eternity* beyond that period cannot be called נצח *netzech*, or the *subduer*, because there will not remain *any thing to subdue*.

Thus, we see that this glorious doctrine of the Universal and finally efficacious Love of the Deity is contained in more passages of scripture than is commonly imagined, and, generally, *most* in those which are thought to be *against* it. Leaving those things for yours and your correspondent's consideration, I remain, Your's in the bond of Christ,

W. BURTON.

QUERIES.

QUERIES.

QUERY I.

To the Editor of the Universalist's Miscellany.

SIR,

SHALL be thankful if you, or any of your correſpondents, will be kind enough to point out, in your uſeful Miſcellany, what evidences there are that the Song of Solomon has a ſpiritual ſignification.

LITERIAS.

QUERY II.

To the Editor of the Universalist's Miscellany.

SIR,

I SHOULD eſteem it as a favour, if you, or any of your correſpondents would ſtate the proofs which the Scriptures furniſh of the exiſtence of the wicked in a ſeparate ſtate, between death and the reſurrection, and how far that ſtate is probationary.

AN ENQUIRER.

MATHEMATICAL QUESTIONS.

SUPPOSE a ladder 40 feet long, where is the point of the ſame at which a man would, in raiſing it, ſuſtain the greateſt weight, ſuppoſing his hands to be lifted 6 feet 4 inches from his feet? M.

A.'s and B.'s money together is £16 6s.; A.'s and C.'s £15 8s.; B.'s and C.'s £10 14s. what is each man's ſeparately? Z.

A may-pole 100 feet in length broke ſo as to fall within 40 feet of the foot of the ſame;—Quere the length of the piece broken off?

TYRO.

POETRY.

THE NAUTIC CONVERT.

(*Continued from vol.* ii. *p.* 387.)

HIS veſſel bound to Cabot's* diſtant ſhores,
The trackleſs ocean he again explores.
Now mercy ſmiles—the day of grace draws nigh,
When Heav'n regards him with a Father's eye;
When God reclaims—performs a Saviour's part,
And grace illumines and refines his heart;
When Error flies, at Truth's approach, away,
Like morning dews before the ſolar ray.
For lo! but ſome few days the fav'ring gale
Had driv'n the ſhip, and ſwell'd her ſpreading ſail,
E'er the bright *Sun of Righteouſneſs* aroſe,
To win by love this champion of his foes!
As ſignals of his wrath, he nor deforms
Heav'n's blue concave, nor ſwells the deep with ſtorms;
No light'nings flaſh, no fearful thunders roll,
To ſtrike with wild affright the ſailor's ſoul;
A ſweet ſerene o'erſpreads the wide profound,
Soft blow the winds, and fiſhes ſport around;
Terrors more dread ſhall ſhock the ſailor's mind,
Than all the raging elements combin'd;
To pang his breaſt Conviction now conſpires,
Throws the ſure dart, and kindles all its fires;
Deluſive ſcenes of happineſs are fled,
And Sinai totters o'er his guilty head;
Its thunders roar, its vivid light'nings fly,
And gloom cimmerian darkens all his ſky!
Pray without ceaſing, thunders in his ears,
That he ne'er pray'd arouſes all his fears;
Pray without ceaſing, preſſes on his mind,
He fears to pray, yet ſeems to pray'r inclin'd;
He fears the frowns of an inſulted God,
And feels the chaſt'ning of his friendly rod.
What ſhall he do? Alas! he fain would pray,
Yet ſadly ign'rant, knows not what to ſay!
While thus by fear and conſcious guilt oppreſs'd,
He haply finds a Bible in his cheſt.
There had it long, alas! neglected lain,
Its holy page defil'd with many a ſtain;
The ſacred book, unread for ſev'ral years,
He now bedews with penitential tears.

* Newfoundland—firſt diſcovered by John and Sebaſtian Cabot.

He

He eager graſps—unfolds with trembling hands,
And reads ſubmiſſive what a God commands;
Finds Gilead's balm to heal his wounded ſoul,
And ſees the cleanſing waves of Jordan roll;
Views Mercy ſtoop to ſave him here, and there
Deſcries what miracles were wrought by pray'r.
How Moſes pray'd that Iſrael yet might live,
And how a God provok'd could yet forgive.
How Jabez pray'd, more than his brethren bleſt,
And how God heard and granted his requeſt.
How, mov'd by fervent pray'r, by ſighs, and tears,
God lengthen'd out King Hezekiah's years.
Here, too, he finds, beneath the goſpel plan,
What love, what kindneſs, God reveal'd to man!
How his beloved ſon—O ſtrange to tell!—
Bore the ſevereſt pangs of death and hell.
How his moſt precious blood the Saviour ſpilt,
To waſh away the ſtains of human guilt!
How by the ſinner's hand his blood was ſhed,
That grace might crown the guilty ſinner's head.
Angels deſcending with the heav'nly news,
A God on earth the wond'ring ſailor views!
And as they high extol the Saviour king,
"Good will to men," the joyful angels ſing.
Lo! here the Saviour kind, of wond'rous birth,
A meek itin'rant preacher on the earth,
Spreads the glad tidings of ſalvation round,
And ſaving health is in his doctrine found;
The conſcious water owns the pow'r divine *,
And in his preſence bluſhes into wine!
Death's icy gates, faſt frozen as the north,
His word diſſolves, and Lazarus comes forth?
The fiſh, obedient to their Maker's will,
In myriads preſs, the wily net to fill!
Lo! demons trembling quit their haunted prey,
And winds and waves his mighty voice obey!
To him reſort the vileſt of mankind,
He heals the lame, gives eye-ſight to the blind;
Declares, if ſought for with a heart devout,
He will, in no wiſe caſt the guilty out.
And Canaan's alien daughter here can prove,
When ſought by pray'r, how great a Saviour's love.
With Love divine the ſailor's heart expands,
The more he reads the more he underſtands.
Low on his ſtubborn knees, unus'd to bend,
He falls to ſupplicate the ſinner's friend!
With broken heart, and ſorrow-ſtreaming eyes,
"O ſave a guilty ſinner, Lord?" he cries.
Strait with the ſound recording angels fly,
And waft the ſentence to their God on high.
A Saviour now unveils his ſhining face,
Diſplays the riches of redeeming grace.
The ſailor views with joy an op'ning heav'n,
Deſcries the ſignal of his ſins forgiv'n.
With real joy his heart begins to melt,
For real joy till now he never felt.

* "The conſcious water ſaw its God and bluſh'd." Dryden.

How

How chang'd the ſcene from that in former days!
Now ſongs obſcene give way to pray'r and praiſe.
Now no delight indecent tales afford,
He does his duty and he ſerves the Lord.
Though Tar and Saint are names that ill agree,
In him combin'd both characters we ſee;
He ſhines in both—both active and ſincere,
No brute in that, and no enthuſiaſt here.
Slave to no ſect, but ev'ry Chriſtian's friend,
Whoſe various views to the ſame object tend.
For ev'ry faith he values as his own,
Which builds on Chriſt the ſure foundation ſtone.
Uncenſur'd Tuppen ſprinkles—Evans dips,
No controverſial words eſcape his lips.
For him might Calvin cloſe ſalvation's mine,
And with reſtrictions curb the will divine.
For him might Luther's univerſal plan,
Redemption deal to all the race of man.
For him might Weſtley urge the gen'ral ſcope,
With pious zeal throw wide the door of hope.
He ſought a mean betwixt each wide extreme *,
The Saviour's boundleſs love was all his theme;
His Bible told him, that the pureſt heart,
Whilſt here on earth, could only know in part;
That diff'rent errors did on all attend,
And more or leſs with man's opinions blend;
That though perfection none attain'd below,
Enough was giv'n to erring man to know,
Thus far the Chriſtian—nor the hero leſs,
Whene'er his country's wrongs requir'd redreſs.
Oft to aſſert his injur'd country's right,†
He ſince has brav'd the dangers of the fight;
Has nobly fought where'er his duty led,
And frequent in his country's ſervice bled.
* Unwiſe are ye who deem the Chriſtian's heart
Unfit to act the gallant hero's part.
Not all the terrors of mad war's career
Could ſhake the Chriſtian hero's ſoul with fear.
To thoſe who doubt, let his own hiſt'ry tell,
How like a ſoldier gallant Gard'ner fell.

* Although the author had not then been made acquainted with that more benevolent ſcheme of the Univerſal Reſtoration, he had diſcovered ſome defect in the jarring ſyſtems here alluded to; and recollects that Mr. Tuppen complained of his having made the ſailor too much of a Latitudinarian.

† As the author had, at the time this poem was written, but juſt left the ſea ſervice, perhaps his notions were rather more warlike than they are at preſent; for now he happens to think that a true diſciple of the Prince of Peace cannot, with propriety, be a Man of Blood. However, for a perſon who had been trained up to the trade of war, and could turn his hand to no other trade, ſome excuſe can certainly be made.

S. WHITCHURCH.

Bath, Dec. 5, 1798.

MONTHLY

MONTHLY OCCURRENCES.

December 26.

ADMIRAL Nelſon has declared all the ports of the Ligurian Republic to be in a ſtate of blockade; and that all Ligurian veſſels taken by the ſhips of the coaleſced powers ſhall be deemed good and lawful prizes.

By the accounts received from Jamaica by the packet, we are ſorry to learn that the yellow fever is making conſiderable ravages in that iſland. The packet is now under quarantine, ſome of the people belonging to her having died in the paſſage. There is a great proſpect of the beſt harveſt they have had theſe twelve years.

27. The Britiſh ſhip Meduſa, of 50 guns, laden with ſtores, was, on the 22d of December laſt, in a violent gale of wind, driven on ſhore in Roſe Bay, near Gibraltar. The crew was happily ſaved; but it was apprehended the ſhip and cargo would be loſt.

28. In the Paris Journals we find letters from Bruſſels, dated the 12th inſt. which ſay, "The war waged by the inſurgents ſtill continues with the greateſt obſtinacy; much blood is ſhed on both ſides; but hitherto the inſurgents have gained no permanent advantage. Their ſucceſſes have been merely temporary, and followed with a new defeat. General Beguinet has ſet off to Paris in order to give an account to government of the ſtate of our departments. The Commune of Bruſſels is to remain in a ſtate of ſiege, until it has paid the whole of the contributions in arrear, and until the firſt claſs of the levy has obeyed the law which requires its incorporation with the armies.

Jan. 1, 1799. The Dublin mails which arrived yeſterday brought intelligence of the claſs of attornies, and ſeveral other public bodies, having paſſed ſtrong reſolutions againſt the Union. Accounts of pillage and murder ſtill continue to fill the journals daily, and fears are pretended to be entertained of the rebellion being renewed. The Caſtle gates are ſhut every night, and every precaution taken for reſiſting an attack.

3. The laſt accounts received from the ſeat of war in Italy repreſent the Neapolitans as unable to reſiſt the French in any quarter. They have been defeated in ſeveral very ſevere battles, loſt ſeveral thouſand men, and an immenſe quantity of artillery. Rome has been retaken by the French ---and their victorious armies are on their march to Naples, which city, it is ſaid, is in a ſtate of great diſturbance, and very favourable to the French.

5. Letters from Otranto, of the 24th of November laſt, announce the commencement of hoſtilities between the Ottoman Porte and the French Republic. The country called Sully in Macedonia is in a ſtate of inſurrection againſt the Pacha of Jenaina, and the inhabitants, already organiſed into National Guards, begin to wear the French cockade. They have been furniſhed with arms, cannon, and warlike ſtores, from Corfu. Muſtapha, Pacha of Lions, has declared in favour of the cauſe of liberty, and has become a French general. The inhabitants of Beirceſtro, and ſeveral other provinces, are animated with the ſame views, and have followed the example of Sully.

7. The Ambuſcade, a Britiſh frigate, has been captured by a French ſhip, about the ſame ſize. They were engaged upwards of three hours, when the fore-maſt of the Ambuſcade, falling over, dropped on the enemy's ſhip, which made a kind of bridge, and ſhe was boarded. The French ſhip was full of troops.

10. A letter from Stockholm, dated Dec. 8. ſtates, That a rupture is ſoon expected to take place between the courts of Sweden and Peterſburg. It is ſaid, the latter endeavoured to prevail on the former to renounce the ſyſtem of neutrality, and to declare againſt France, which the Swediſh cabinet would not conſent to. If a war ſhould break out among the powers of the north, it will be almoſt impoſſible for Denmark not to declare herſelf, particularly if Sweden claims the execution of exiſting treaties. Thus no part of Europe would avoid this dreadful ſcourge.

11. Paſſwan Oglu, it appears, ſtill continues to be victorious. He has taken a great number of tranſports in the Danube, and waggons loaded with ſtores for the Ruſſian army.

14. The

14. The inhabitants of the Isle of St. Pierre, near Sardinia, who were carried off by a Tunisian corsair, have been set at liberty. The Bey of Tunis has formally disavowed the enterprise, and ordered the captain of the corsair's head to be cut off.

16. Accounts received from Buonaparte, by way of Paris, represent that general to be in a prosperous situation. He has, in various instances, obtained advantages over the Arabs, and has a prospect of being firmly established in Egypt. What gave rise to the report of the death of Buonaparte was an insurrection which took place in Cairo, in which, it is supposed, 500 French and General Dupuis were massacred. The French in return destroyed several thousands of the inhabitants.

18. The Senate of Hamburg have incurred the displeasure of the French. The latter insist upon the release of the Irishmen arrested in that city. At the desire of the English Resident, the former declare they will wait the decision of his Prussian Majesty. The French Minister has notified, that a perseverance in a refusal to set the arrested persons at liberty will be considered by the French government as a declaration of war.

21. The guild of merchants of Dublin, at their quarterly meeting, on the 15th, among other matters respecting the talked-of Union, unanimously resolved, "That whoever shall propose and support such a measure, is, in our opinion, an enemy to his country, to our connection with Great Britain, and to the constitution which we have sworn to defend."

22. On the 10th ult. the Emperor of Russia was installed Grand Master of Malta, with the usual solemnity, at Petersburg.

A new revolution has been effected in the Cisalpine Republic. On the 16th ult. the French general published two ordinances, the one annulling the Act of Reform, made by Gen. Brune on Oct. 19. the other convokes the Primary Assemblies to deliberate upon the constitution as it was previous to that epoch. A new Directory was appointed and installed by the French general and ambassador, who have expelled several members from the legislative body, the hall of which was constantly occupied by French troops.

23. A great fermentation is said to exist at Venice against the Emperor's government; many persons are arrested daily, and the prisons are so full of state prisoners, that the government have been under the necessity of sending 180 to Hungary to make room for others.

A Russian frigate has been lost in the Black Sea.

24. The French are busily employed in strengthening the fortifications at Mantua, and in placing it in condition to sustain a long siege.

Lord Stanhope has published a very spirited Address to the People of Great Britain and Ireland, in which he exhorts them to resist an Union between the two countries by every means in their power.

25. On the 10th of Dec. the Congress of the United States was opened with a speech from the President, in which he urged the necessity there was for the most formidable preparations of offence and defence, in order to shew the French they were not to be frightened out of their just demands.

Some disturbances have broke out in many parts of Flanders in consequence of the new law for raising 200,000 men.

CORRESPONDENCE.

OUR Friend who began to answer the questions on Atonement and Pardon, (see No. XXIII.) has apologised for not going on, from want of time; and has promised to continue the subject in our next.

Received—Continuation of Essay on Punitive Justice.—Miscellaneous Articles from Clio.—Answer to Heterodox Queries by W. A.—Dissertation on the Precise Time of Christ's Preaching to the Spirits in Prison, by J. W.—Poem on Young Women, by J. T.—Practical Uses of Election.—Philomath, Tyro, &c.

Our Readers are requested to correct No. XXIV. in the following places—Page 373, last line, for 1728, read 1798. P. 374, for 'your 21st Number of respectable,' &c. read '21st Number of your,' &c. P. 375, l. 5. for *radical* read *medical*. P. 377, l. 12. for *their* read *there*. P. 385, l. 11. for *pursue* read *pursue*.

THE

Universaliſt's Miſcellany

For FEBRUARY, 1799.

NATURAL HISTORY.

(*Continued from p. 8.*)

HAVING given the theory of Volcanoes, we have in ſome meaſure given alſo that of Earthquakes: they both ſeem to proceed from the ſame cauſe, only with this difference, that the volcano is ſpent in the eruption, that of an earthquake ſpreads wider, and acts more fatally by being confined---the volcano only affrights a province---earthquakes have laid whole kingdoms in ruin.

Philoſophers have taken ſome pains to diſtinguiſh between the various kinds of earthquakes, ſuch as the tremulous, the pulſative, the perpendicular, and the inclined; but theſe are rather the diſtinctions of art than of nature---mere accidental differences ariſing from the ſituation of the country, or of the cauſe. If, for inſtance, the confined fire acts directly under a province or a town, it will heave the earth perpendicularly upward, and produce a *perpendicular* earthquake: if it acts at a diſtance, it will raiſe that tract obliquely, and thus the inhabitants will perceive an *inclined* one.

Nor does it ſeem to me that there is much greater reaſon for Mr. Buffon's diſtinction of earthquakes: one kind of which he ſuppoſes to be produced by fire, in the manner of volcanoes, and confined to but a very narrow circumference; the other kind he aſcribes to the ſtruggles of confined air, expanded by heat, in the bowels of the earth, and endeavouring to get free: for how do theſe two cauſes differ? Fire is an agent of no

power whatſoever without air. It is the air which, being at firſt compreſſed, and then dilated, in a canon, that drives the ball with ſuch force---It is the air ſtruggling for vent in a volcano that throws up its contents to ſuch vaſt heights---In ſhort, it is the air confined in the bowels of the earth, and acquiring elaſticity by heat, that produces all thoſe appearances which are generally aſcribed to the operation of fire.. When, therefore, we are told, that there are two cauſes of earthquakes, we only learn, that a greater or ſmaller quantity of heat produces theſe terrible effects; for air is the only active operator in either.

Some philoſophers, however, have been willing to give the air as great a ſhare in producing theſe terrible efforts as they could, and, magnifying its powers, have called in but a very moderate degree of heat to put it in action. Although experience tells us, that the earth is full of inflammable materials, and that fires are produced wherever we deſcend---although it tells us that thoſe countries where there are volcanoes are moſt ſubject to earthquakes, yet they ſtep out of the way, and ſo find a new ſolution. Theſe only allow but juſt heat enough to produce the moſt dreadful phenomena; and, backing their aſſertions with long calculations, give theory an air of demonſtration. Mr. Amontons has been particularly ſparing of the internal heat in this reſpect, and has ſhewn, perhaps accurately enough, that a very moderate degree of heat may ſuffice to give the air amazing powers of expanſion.

It is amuſing enough, however, to trace the progreſs of a philoſophical fancy let looſe in imaginary ſpeculations. They run thus---" A very moderate degree of heat may bring the air into a condition capable of producing earthquakes; for the air, at the depth of 43,528 fathoms below the ſurface of the earth, becomes almoſt as heavy as quickſilver. This, however, is but a very ſlight depth, in compariſon of the diſtance to the centre, and is ſcarce a ſeventieth part of the way: the air, therefore, at the centre muſt be infinitely heavier than mercury, or any body that we know of. This granted, we ſhall take ſomething more, and ſay, that it is very probable there is nothing but air at the centre. Now let us ſuppoſe this air heated by ſome means, even to a degree of boiling water: as we have proved that the denſity of the air is here very great, its elaſticity muſt be in proportion; an heat, therefore, which, at the ſurface of the earth, would have produced but a ſlight expanſive force, muſt, at the centre, produce one very extraordinary, and, in ſhort, be perfectly irreſiſtible. Hence this

force

force may, with great eaſe, produce earthquakes; and if encreaſed, it may convulſe the globe; it may (by only adding figures enough to the calculation) deſtroy the ſolar ſyſtem, and even the fixed ſtars themſelves." Theſe reveries generally produce nothing; for, as I have ever obſerved, encreaſed calculations, while they ſeem to tire the memory, give the reaſoning faculty perfect repoſe.

However, as earthquakes are the moſt formidable miniſters of nature, it is not to be wondered that a multitude of writers have been curiouſly employed in their conſideration. Woodward has aſcribed the cauſe to a ſtoppage of waters below the earth's ſurface by ſome accident. Theſe being thus accumulated, and yet acted upon by fires which he ſuppoſes ſtill deeper, both contribute to heave up the earth upon their boſom. This he thinks accounts for the lakes of water produced in an earthquake, as well as the fires that ſometimes burſt from the earth's ſurface upon thoſe dreadful occaſions. There are others ſtill who have ſuppoſed that the earth may be itſelf the cauſe of its own convulſions. When, ſay they, the root or baſis of ſome large track is worn away by a fluid underneath, the earth ſinking therein, its weight occaſions a tremor of the adjacent parts, ſometimes producing a noiſe, and ſometimes an inundation of water. Not to tire the reader with an hiſtory of opinions inſtead of facts, ſome have aſcribed them to electricity, and ſome to the ſame cauſes that produce thunder.

It would be tedious, therefore, to give all the various opinions that have employed the ſpeculative upon this ſubject. The activity of the internal heat ſeems alone ſufficient to account for every appearance that attends theſe tremendous irregularities of nature. To conceive this diſtinctly, let us ſuppoſe, at ſome vaſt diſtance under the earth, large quantities of inflammable matter---pyrites, bitumens, and marcaſites--diſpoſed, and only waiting for the aſperſion of water, or the humidity of the air, to put their fires in motion: at laſt this dreadful mixture arrives; waters find their way into theſe depths through the perpendicular fiſſures, or air inſinuates itſelf through the ſame minute apertures: inſtantly new appearances enſue; thoſe ſubſtances which for ages before lay dormant, now conceive new apparent qualities; they grow hot, produce new air, and only want room for expanſion. However, the narrow apertures, by which the air or water had at firſt admiſſion, are now cloſed up; yet, as new air is continually generated, and as the heat every moment gives this air new elaſticity, it at length burſts, and dilates all round; and, in its ſtruggles to get free, throws all

above it in ſimilar convulſions. Thus an earthquake is produced, more or leſs extenſive according to the depth or the greatneſs of the cauſe.

But before we proceed with the cauſes, let us take a ſhort view of the appearances which have attended the moſt remarkable earthquakes: by theſe we ſhall ſee how far the theoriſt correſponds with the hiſtorian. The greateſt we find in antiquity is that mentioned by Pliny, in which twelve cities in Aſia Minor were ſwallowed up in one night: he tells us alſo of another, near the lake Thraſymene, which was not perceived by the armies of the Carthaginians and Romans, that were then engaged near that lake, although it ſhook the greateſt part of Italy. In another place he gives the following account of an earthquake of an extraordinary kind---

"When Lucius Marcus and Sextus Julius were conſuls, there appeared a very ſtrange prodigy of the earth, (as I have read in the books of the Ætruſcan diſcipline) which happened in the province of Mutina---two mountains ſhocked againſt each other, approaching and retiring, with the moſt dreadful noiſe; they at the ſame time, and in the midſt of day, appeared to caſt forth fire and ſmoke, while a vaſt number of Roman knights and travellers from the Æmilian way, ſtood and continued amazed ſpectators. Several towns were deſtroyed by this ſhock, and all the animals that were near them were killed."

In the times of Trajan, the city of Antioch, and a great part of the adjacent country, was buried by an earthquake.--- About three hundred years after, in the times of Juſtinian, it was once more deſtroyed, together with 40,000 inhabitants; and after an interval of ſixty years, the ſame ill-fated city was a third time overturned with the loſs of not leſs than 60,000 ſouls. In the year 1182, moſt of the cities of Syria, and the kingdom of Jeruſalem, were deſtroyed by the ſame accident. In the year 1594, the Italian hiſtorians deſcribe an earthquake at Puteoli, which cauſed the ſea to retire two hundred yards from its former bed.

But one of theſe moſt particularly deſcribed in hiſtory is that of the year 1693, the damages of which were chiefly felt in Sicily, but its motion perceived in Germany, France, and England---it extended to a circumference of 2600 leagues; chiefly affecting the ſea coaſt and great rivers; more perceivable alſo upon the mountains than in the vallies. Its motions were ſo rapid, that thoſe who lay at their length were toſſed from ſide to ſide, as upon a rolling billow. The walls were daſhed from their foundations; and no leſs than fifty-four cities, with

with an incredible number of villages, were either deſtroyed or greatly damaged. The city of Catanea, in particular, was utterly overthrown. A traveller, who was on his way thither, at the diſtance of ſome miles, perceived a black cloud, like night, hanging over the place. The ſea, all of a ſudden began to roar, Mount Ætna to ſend forth great ſpires of flame, and ſoon after a ſhock enſued, with a noiſe as if all the artillery in the world had been at once diſcharged. Our traveller, being obliged to alight inſtantly, felt himſelf raiſed a foot from the ground; and, turning his eyes to the city, he with amazement ſaw nothing but a thick cloud of duſt in the air. The birds flew about aſtoniſhed; the ſun was darkened; the beaſts ran howling from the hills; and though the ſhock did not continue above three minutes, yet near 19,000 of the inhabitants of Sicily periſhed in the ruins. Catanea, to which city the deſcriber was travelling, ſeemed the principal ſcene of ruin; its place only was to be found; and not a footſtep of its former magnificence was to be ſeen remaining.

The earthquake which happened in Jamaica, in 1692, was very terrible, and its deſcription ſufficiently minute.---"In two minutes time it deſtroyed the town of Port-Royal, and ſunk the houſes in a gulph forty fathoms deep. It was attended with a hollow rumbling noiſe, like that of thunder; and in leſs than a minute three parts of the houſes, and their inhabitants were all ſunk quite under water. While they were ſwallowed up on one ſide of the ſtreet, on the other the houſes were thrown into heaps; the ſand of the ſtreet riſing like the waves of the ſea, lifting up thoſe that ſtood upon it, and immediately overwhelming them in pits. All the wells diſcharged their waters with the moſt vehement agitation. The ſea felt an equal ſhare of turbulence, and, burſting over its mounds, deluged all that came in its way. The fiſſures of the earth were, in ſome places, ſo great, that one of the ſtreets appeared twice as broad as formerly. In many places, however, it opened and cloſed again, and continued this agitation for ſome time. Of theſe openings two or three hundred might be ſeen at a time---in ſome of which the people were ſwallowed up; in others the earth, cloſing, caught them in the middle, and thus cruſhed them inſtantly to death. Other openings, ſtill more dreadful than the reſt, ſwallowed up whole ſtreets; and others, more formidable ſtill, ſpouted up whole cataracts of water, drowning ſuch as the earth had ſpared. The whole was attended with the moſt noiſome ſtench; while the thundering of the diſtant falling mountains, the whole ſky overcaſt with a duſky gloom, and

and the crash of falling habitations, gave unspeakable horror to the scene. After this dreadful calamity was over, the whole island seemed converted into a scene of desolation; scarce a planter's house was left standing; almost all were swallowed up ---houses, people, trees, shared one universal ruin; and in their places appeared great pools of water, which, when dried up by the sun, left only a plain of barren sand, without any vestige of former inhabitants. Most of the rivers, during the earthquake, were stopped up by the falling in of the mountains; and it was not till after some time that they made themselves new channels. The mountains seemed particularly attacked by the force of the shock; and it was supposed that the principal seat of the concussion was among them. Those who were saved got on board ships in the harbour, where many remained above two months, the shocks continuing during that interval with more or less violence every day."

As this description seems to exhibit all the appearances that usually make up the catalogue of terrors belonging to an earthquake, I will suppress the detail of that which happened at Lisbon in our own times, and which is too recent to require a description. In fact, there are few particulars in the accounts of those who were present at that desolation, that we have not more minutely and accurately transmitted to us by former writers, whose narratives I have for that reason preferred. I will therefore close this description of human calamities with the account of the dreadful earthquake at Calabria, in 1638. It is related by the celebrated Father Kircher, as it happened while he was on his journey to visit Mount Ætna, and the rest of the wonders that lie towards the south of Italy. I need scarce inform the reader, that Kircher is considered, by scholars, as one of the greatest prodigies of learning.

(*To be continued.*)

ON ATONEMENT,
IN ANSWER TO QUERIES, Vol. II. P. 312.

(*Concluded from vol.* ii. *p.* 352.)

HENCE the apostle, quoting the Old Testament, (Psalm xl. 6. in the Septuagint, "A body hast thou prepared me," Heb. x. 5.) points us thereto, in the same manner as Solomon does, 2 Chron. vi. 18.---

כי האמנם ישב אלהים את האדם על הארץ :

But will God in truth (*i. e.* in antitype) *inhabit the human nature upon the earth?* Yes, ſays the prophet Iſaiah, (chap. vii. 14.) *Behold, a virgin ſhall conceive, and bear a ſon, and ſhall call his name Immanuel.* This is alſo declared by Matthew (chap. i. 33.) to be a fact which had taken place at Bethlehem. The church alſo, commemorating the great anxiety of David, reſpecting the habitation of Jehovah, cries out in extaſy, "Behold, we have heard of it (*i. e.* this habitation) at Ephratah (Bethlehem). Comp. Mich. v. 2. This dwelling-place, no doubt alſo, the prophet turns our attention to, Iſaiah, lxvi. 1. *Thus ſaith the Lord: The heaven is my throne, and the earth is my footſtool; where is the houſe that ye build unto me? and where is the place of my reſt,* &c.---*But to this* (*man*) *will* אביט *I cauſe expectation*, or *hope*, (namely, he who is the ſeed of the woman) *unto the* אל עני *afflicted one*, &c. John alſo bears the ſame record, chap. i. 14. "And the Word was made fleſh, and dwelt, (or tabernacled) among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Having ſufficiently proved from divine authority, that *He* is the ſcope, meaning, and truth of the temple, (as the dwelling-place of the Deity, or God manifeſt in the fleſh, 1 Tim. iii. 15.) with all its apparatus, nothing can be more clear, than that he is alſo the ſpirit of all the ſacrifices, whether we conſider them as עולות burnt-offerings, חטאות ſin-offerings, אשמים treſpaſs-offerings, or שלמים peace-offerings. In him likewiſe we muſt look for the meaning of all the things which were in the worldly ſanctuary, *viz.* מנורה the candleſtick, the myſtery of which was "the light that lighteth every man that cometh into the world," filling the temple of God, the body of Chriſt, both natural and myſtical, with *fulneſs of light.* Solomon made ten ſuch candleſticks, 1 Kings, vii. 49.) which was ſaying in figures what Paul does in words, that *all the fulneſs of the Godhead*, or light, *dwelt in Chriſt*, and was by him communicated to the church; "of his fulneſs have we all received," John, i. 16. Col. i. 19; for שבע is fulneſs, and עשר ten (all). The table, the ſhew-bread ---the golden pot that had manna, as holding out to us the Father's gift of the true bread, even the true bread which came down from heaven, the bread of life---Aaron's rod that budded, and bloomed bloſſoms, and yielded almonds; denoting him who was raiſed from the dead, and thus declared to be the ſon of God with power; ſee Numb. xvii. 8---10. comp. with Heb. ix. 3, 4.---The tables of the covenant, the divine law being

being kept and obeyed by him who was the truth of that ark where they were kept from being broken; Deut. x. 5.---The cherubim of glory, ſo called from that viſible glory or irradiation of light, which flowed from them upon the high-prieſt, when he appeared before them, upon the great day of atonement, with the blood of ſprinkling; thereby manifeſting the divine approbation, in a prophetic way, upon him who ſhould, in the fulneſs of time, enter, into heaven itſelf with his own blood.

From all theſe conſiderations nothing can be more evident, than that he is the end (τέλος, ſcope, or deſign) of the whole law, and the ſum and ſubſtance of the teſtimony of all the prophets, ſo the author, as well as the finiſher of faith; Heb. xii. 2. But for a further inveſtigation of *the expiatory ſacrifice of the death of Chriſt, ſo as not to diminiſh the fulneſs and freeneſs of divine pardon, and the Scripture account of pardon, ſo as not to take away or injure the intention, efficacy, and value of that ſacrifice made by Chriſt in his death*, we muſt particularly attend to the information given by our ſchool-maſter, to whoſe inſtructions I have formerly recommended your worthy correſpondent, that the ſinner was to lay his hand upon the *head* of the *offering* or ſubſtitute, and, by ſo doing, the ſin was tranſferred (typically) or removed from the ſinner, with all its conſequences, upon the head of the ſin-offering: hence in Leviticus, &c. after this ceremony was performed, it is written, "Thou ſhalt kill אתו the ſin;" which the apoſtle alludes to 2 Cor. v. 21. "He hath made him to be *ſin* for us, who knew no ſin, that we might be made the righteouſneſs of God in him." If it be aſked why the hand ſhould be laid upon the *head* of the ſubſtitute? The anſwer is obvious---Without this ceremony the antitype Chriſt could not have been clearly pointed out as the *head* of the church, as the *head* of every man, as the *head* of all principalities, &c.; ſo that when iniquity was laid upon him, it was the iniquity of every lapſed intelligence; by which means, Col. i. 20. he is ſet forth as *making peace through the blood of his croſs, by him to reconcile all things to himſelf; by him*, ſays the apoſtle, *whether things in earth, or things in heaven*; thus ſhewing his ultimate deſign, *viz.* not only of creating, but that of having made all things for himſelf, by reconciling them by the blood of his croſs, yea "even the wicked *after** the day of evil." Prov. xvi. 4.

* For a confirmation of this rendering, ſee Miſcellany, vol. ii. p. 299, &c.

From

From this union betwixt the head and members, we may obſerve the equity of the head being ſtricken for the iniquity of the heels; hence, Pſalm xlix. 5. Chriſt, applying the words to himſelf, Mat. xiii. 35. ſays, "Wherefore ſhould I fear in the days of evil, when the iniquity of my heels ſhall compaſs me about?" Therefore, as Jehovah has cauſed or made the iniquities of us all to meet on him, according to Iſaiah's prophecy, chap. liii. 6. even ſo, by the declaration of the apoſtle Paul, who aſſerts, Eph. i. 9, 10. "Having made known unto us the myſtery of his will, according to the good pleaſure which he hath purpoſed in himſelf, that, in the diſpenſation of the fulneſs of times, he might gather together in one all things in Chriſt, both which are in heaven and which are on earth, even in him," &c. Sin has ſevered and ſcattered a great part of the creation from the ſon of God; but by virtue of his primary and original headſhip, he came to ſeek and to ſave (reſtore) that part which was loſt. Hence the apoſtle uſes the Greek word κεφαλη, anſwering to the Hebrew ראש to ſhew that Chriſt is the Beginning, the Head of all the works and ways of God; (Gen i. 1. Prov. viii. 22. &c.) for all things could not be reheaded in Chriſt, unleſs he had been the original head of them prior to their defection by ſin. Eph. iv. 15, 16.

From theſe conſiderations it is plain and manifeſt, that the whole of the goſpel conſiſts in the good pleaſure of God, reſting upon his beloved ſon. Hence, John, viii. 29. "He that ſent me is with me: the Father hath not left me alone; for I do always thoſe things that pleaſe him." Iſaiah, xlii. 21. "The Lord is well pleaſed for his righteouſneſs ſake." Mat. iii. 17. "This is my beloved ſon in whom I am well pleaſed." Iſaiah, xlii. 1. "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth; I will put my ſpirit upon him; he ſhall bring forth judgment upon the gentiles." Comp. with Mat. xii. 18. ſee alſo chap. xvii. 5. Mark, i. 11. Luke, iii. 21. 2 Pet. i. 17. Now, in order that we may have an adequate idea of what the prophet means (Iſaiah, xlii. 21. of the Lord's being well pleaſed for his righteouſneſs ſake, he will magnify the law, and make it honourable) it will be neneceſſary to attend to the ſacred Oracles reſpecting the word צדק which is generally rendered juſtice and righteouſneſs, as ſignifying what has no defect, is full weight or meaſure, what will ſtand the teſt, having no deficiency, weakneſs, or infirmity, what fails in no reſpect you can try it in. Lev xix. 36. "צדק juſt balances (equal ſcales), צדק juſt weights; a juſt ephah, and a juſt hin, ſhall ye have." Deut. xxv. 15. "A

perfect and juſt weight, a perfect and juſt meaſure ſhalt thou have;" full weight or meaſure, not leſs than the ſtandard.--- Juſtice is drawn with a pair of equal ſcales, to aſcertain the exact weight, value, or worth of what ſhe weighs. Job uſeth this metaphor, chap. xxxi. 6. "Let me be weighed in an even balance;" Heb. במאזני צדק in balances of juſtice. Hence, then, the declaration of God's being well pleaſed with his beloved ſon for his righteouſneſs ſake, means, on account of his being righteous in all his ways, and holy in all his works, the divine approbation or judgment upon him, for a light of the (Heb. plur. עמים) peoples. In this view John's goſpel ſets him forth as the light of the world, chap. ix. 5. Chap. i. 4. "In him was life, and the life was the light of men." Hence the lawyer, (Mat. xxii. 35.) in order to expoſe our Lord's ignorance of the divine law, (trying or proving him) ſaid, "Maſter, (or teacher) which is the great commandment in the law?" The deſign and import of the queſtion, by our Lord's anſwer, appears to amount to this, What is the greateſt weight in the balances of juſtice, which muſt be preponderated by ſuch duties as will paſs the criterion of the divine approbation?--- Chriſt's reply, therefore, in ſubſtance, is to this effect---Theſe ſcales have two weights which muſt be ſuſpended, *i. e.* levelled, by ſuch principles, and ſuch works, as God would declare himſelf well pleaſed with. Chap. xxii. 37. *Jeſus ſaith unto him, Thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoul, and with all thy mind.* Ver. 38. *This is the firſt and great commandment*, i. e. the firſt and great weight. Ver. 39. *And the ſecond is like unto it; Thou ſhalt love thy neighbour as thyſelf.* Ver. 40. *On theſe two commandments* (or weights) hang, or *are ſuſpended all the law and the prophets.* Now the Revelations informs us, (chap. xix. 10) that *the teſtimony of Jeſus is the ſpirit of prophecy*, i. e. the prophets teſtify who is the only character which preponderates in the balances of divine juſtice. Peter ſays likewiſe, that *the ſpirit of Chriſt in them teſtified before hand the ſufferings of Chriſt, and the glory that ſhould follow.* 1 Pet. i. 11. and in Acts, x. 43. he ſays, *To him give all the prophets witneſs, that through his name, whoſoever believeth in him, ſhall receive remiſſion of ſins.* Our Lord therefore expoſes the lawyer's ignorance of the divine law, in his not being acquainted with the two diſtinct parts thereof, called in the Scriptures, (Exod. xxxii. 15.) *The two tables of the teſtimony.* Chap. xxxi. 18 &c. They are called the tables of the teſtimony, becauſe they teſtify of Chriſt. In this point of view they are ordained to life. Rom. vii. 10. But Paul,

before

before he underſtood this grand deſign of God in giving a law which was holy, juſt, and good, in the uſe he made of it, *found it to be unto death.* But when he was taught by that ſpirit which took of the things of Chriſt, and ſhewed them unto him, then he was enabled to cry out with rapture, *Thanks be unto God for his unſpeakable gift. He that ſpared not his own ſon, but freely gave him up for us all, how ſhall he not with him freely give us all things.* To have the ſpirit of Chriſt, and to be in him, to walk as he walked, to be born from above, to be born again, not of corruptible ſeed, (as Nicodemus once dreamed) but of incorruptible, by the word of God, which liveth and abideth for ever; which is, in other words, to have fellowſhip with the Father and with his ſon Jeſus Chriſt. We have fellowſhip with the Father when our conſciences are brought to reſt where his good pleaſure reſts; and we have fellowſhip with the ſon when we partake of that joy which he is anointed with above his fellows. Well might the apoſtle, under the full enjoyment of this truth, cry out, *God is light, and in him is no darkneſs at all.* If we walk in the light as he is in the light, we have fellowſhip one with another, and the blood of Jeſus Chriſt cleanſeth us from all ſin. Here we can eaſily account for that wonderful harmony which reigned for ſome time among the primitive Chriſtians, when they walked in the fear of the Lord, and in the comforts of the Holy Spirit, and were edified and multiplied; when they were of one heart and of one ſoul; when they were what all the elect will be when Chriſt's prayer will be perfectly anſwered in the whole of them being one as the Father and ſon are *one:* then there will be an end altogether put to that ſenſeleſs jargon which has been time out of mind carried on upon the word *atone*, which every one muſt underſtand who knows what the meaning of the prepoſition *at* and the adjective *one*, when compounded, convey; and let thoſe who do not, only conſider the following paſſages, and they will be no longer ignorant of this moſt important ſubject---1 Tim. ii. 5. "One God, and one mediator between God and men, the man Chriſt Jeſus, who gave himſelf a ranſom for all," &c.--- John, xvii. 21. Chriſt prays, that the ſame one-neſs which ſubſiſts betwixt the Father and himſelf might effectually take place among his apoſtles, (by the inſtrumentality of his word, which he calls being ſanctified by the truth) and from his apoſtles to the whole of the elect, and from the elect, or church of the firſt-born, to the world at large. When this perfect one-neſs takes place, then, and not till then, will the doctrine of the atonement be univerſally underſtood. Eph. i. 10. *Gather*

together in one all things in Christ. Chap. ii. 14. *Made nigh by the blood of Christ, for he is our peace, who hath made both one,* (*i. e.* Jews and gentiles) *and that he might reconcile both unto God, in one body, by the cross.* Thus mankind, considered as separate from Christ, are under the curse of the divine law, *the wrath of God abiding on them:* its language respecting them is, "Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the balance; they are altogether lighter than vanity." Psalm lxii. 9. "Surely every man walketh in a vain shew," &c. Psalm xxxix. 6. "Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore, by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin." Rom. iii. 19. v. 20. vii. 13. &c. In this point of view the letter killeth---it is the ministration of death; and any attempt to obey its requirements, separate from *union* with Christ, is going about to establish our own righteousness, or justification, not submitting ourselves to the righteousness or justification of God, not considering that Christ is the end, scope, meaning, and fulfilment of the law, to every one that believeth. See Rom. x. Considered in him, all the threatenings, as well as all the rewards or promises, are yea and in him amen. 2 Cor. i. 20. As the bitter cup could not pass from him without his drinking it, so the cup of salvation, or free pardon, is given unto us by that spirit who taketh of the things of Christ and sheweth them unto us. May I have the happiness of seeing this subject better attended to by such as have been more deeply instructed by the schoolmaster which I first recommended your correspondent to, and then I shall have my reward.

FRAGMENT OF A LETTER FROM A MINISTER TO HIS SON,

AGAINST THE UNIVERSAL DOCTRINE.

"I WILL now consider Mr. Winchester's sentiments concerning the Restitution of all Things, which includes the salvation of devils and damned spirits. This is not a new sentiment: Stackhouse, in his Body of Divinity, published almost a century ago, says, "I suppose that the torments of hell will be so exceedingly severe, that the devils themselves will be forced

forced to repent," or words to that effect. Thoſe men take *that* for granted which ought to be proved, *viz.* that puniſhment will give man a new nature, and make *him* love God *who* hates him in his heart! For this bold ſentiment, they have neither Scripture, reaſon, nor example on their ſide:---- they muſt alſo aſſume another abſurd notion, *viz.* that the damned in hell ceaſe to ſin, and ſo ceaſe to deſerve puniſhment; but a departed ſpirit is as capable of ſinning, and as active in ſin, as it would be in the body; and as it will be ever ſinning, it will deſerve to be ever ſuffering: they muſt caſt away the doctrine of atonement, as neceſſary to the remiſſion of ſin; for he that is perpetually ſinning cannot attone for the preſent offence by his paſt ſufferings---juſtice cannot puniſh till after the crime is committed.

But the doctrine of a future ſtate depends on divine revelation, and, conſequently, the ſtate of intelligent beings beyond the grave. No mode of argument can therefore be admitted on this ſubject, to overturn the clear revelation which God has given us in his word: when, therefore, our Lord repreſents that there is no paſſage between hell and heaven, in the parable of the rich man and Lazarus, he contradicts the ſentiment of thoſe men. When it is ſaid, "As the tree falls ſo it lies, and as death leaves us, ſo judgment will find us---Their worm dieth not, and their fire is not quenched---They ſhall go into everlaſting puniſhment---He that is filthy, let him be filthy ſtill;" with many other ſimilar paſſages, what ſhall we ſay? What! becauſe the Reſtitution of all Things is mentioned once, muſt we conclude that all things refer to and include the damned in hell? Strange idea! when this general term in Scripture is generally uſed in referring to particular objects, even the people of God---or in reference to a particular period of time, ſuch as the general ſpread of the goſpel, &c. &c.

I acknowledge that the original word tranſlated *everlaſting*, ſignifies *ages*; and *for ever and ever*, *for ages and ages*, and therefore of vague ſignification; but the ſentiment of the eternity of hell torments muſt depend on the eternal exiſtence of the ſinner, and his ever continuing to ſin: he muſt continue to ſin, except his nature and diſpoſition be changed; for he has no diſpoſition to love God, and nothing but divine grace can give him a diſpoſition to love God; for this is a change of nature that cannot be effected but by the power of a divine agency; and puniſhment will do nothing towards producing this change. Caſt a man into a priſon for having hated and injured you, and ſee whether that will make him love and

ſerve

ſerve you. It is a notion grounded in ignorance and oppoſition to the word of God."

USES OF ELECTION.

To the Editor of the UNIVERSALIST'S MISCELLANY.

DEAR SIR,

I HOPE the ſtatement which I have given of the Scripture doctrine of Election, and its connection with the Univerſal Reſtoration, will be admitted by the ſerious and impartial reader to be of great practical utility.

Election, as maintained by many of its advocates, has, I fear, been a ſtumbling-block to ſinners. Some have preſumed that, if included in the choſen number, their ſalvation muſt be ſecure, let them act as they will; and that, if not of that number, they have ſuppoſed, not all they can do, not all the means they can make uſe of, can ever change an irreverſible decree, which has excluded them from ſalvation, or prevent their inevitable damnation. I will do ſerious and pious Calviniſts the juſtice to ſay, they have frequently laboured to guard their doctrine from ſuch a conſtruction; but the thing has been, and ſtill muſt be, in many inſtances, impoſſible, as their ſtatement thereof ſeems evidently to lead to ſuch a concluſion. Its baneful influence has been counteracted where its adherents have been influenced by real piety, but no where elſe; and ſuch counteraction is to be aſcribed ſolely to the diſpoſitions of individuals being better than their ideas. I truſt the repreſentation given in my letters compleatly ſets aſide the baneful concluſion to which Calvinian election is liable; for it goes directly to ſhew, that the elect cannot be made happy any further than they are obedient to God and uſeful to men; and that the non-elect are not excluded from ſalvation, or from the enjoyment of any bleſſing neceſſary to their happineſs, by their non-election; but that, on the contrary, the door of ſalvation is kept open before them, and all the means of happineſs afforded them, through the medium of the elect; that nothing can keep them from being ſaved and made completely happy, but their wilful rejection of the goſpel, and continued rebellion againſt God. Does it not hence appear, that our views of election have greatly the advantage over Calvinian election in point of practical tendency?

Calvinian election has frequently operated as a diſcouragement to ſinners, when truly awakened and led to ſee their loſt, helpleſs,

helpleſs, periſhing condition. Conceiving that God loves only a choſen few---that Chriſt died only for them---that the goſpel is intended to ſave none elſe---and, not being able to diſcover any evidence of their being of that number, they have been driven to the brink of deſpair, if not to deſperation itſelf; when, had they been informed, that all the peculiar manifeſtations of divine love, the operations of diſtinguiſhing grace, and God's election of his people, are intended to open the way for him to manifeſt his love to all his creatures, and make the whole world happy, they would have been encouraged to hope in divine mercy, to look unto Jehovah for his ſalvation, inſtead of being diſcouraged thereby. The latter is the light in which I have endeavoured to place the ſubject; hence I conclude that my ſtatement is calculated to be uſeful to ſenſible ſinners.

Calviniſts and Arminians have never completely refuted, never can completely refute each other, ſo long as both remain on their preſent ground.---They are both right and both wrong. Before I was an univerſaliſt, I was convinced that there muſt be ſome medium between their different ſyſtems. When the Calviniſt contends, that the love of God is unchangeable--that all for whom Chriſt died ſhall be made happy ---that the counſel of God ſhall ſtand, and all his gracious deſigns be carried into effect---he has Scripture to ſupport him; and all his opponents, however acute their reaſoning, cannot refute *his* poſitions. When the Arminian aſſerts, that God loves all mankind---that Chriſt died for the whole world---and that the Moſt High deſires the happineſs of all his creatures--- the lively Oracles afford ſuch deciſive evidence of the truth of *his* poſitions, that all the arguments his opponents are maſters of, however great logicians they may be, can never ſet them aſide. But when the Calviniſt contends, that the love of God, the univerſal creator and governor of the world, is reſtricted to a part of his creatures---that Chriſt died for none but that part---and that he who is good to all, and whoſe tender mercies are over all his works, never intended to make any others happy---reaſon revolts, Scripture furniſhes evidence againſt him, and the Arminian will oppoſe him with ſucceſs. And when the Arminian aſſerts, that the love of God may change---that ſinners are capable of extinguiſhing it---that millions of thoſe for whom Chriſt died, and whom God intended to make happy, will be endleſsly miſerable---right reaſon cannot approve, Scripture proteſts againſt ſuch ideas, and the Calviniſt will triumph. This appearing to me to be the true ſtate of the caſe, I conclude, that the long-continued controverſy,

verſy, between the two parties, never can be ſo ſettled as for both to unite, with complete harmony, in the cauſe of Chriſt and human happineſs, but by both receiving a more perfect ſyſtem of truth, which ſhall compriſe the leading doctrines of both.----Such a ſyſtem I think my letters calculated to promote; therefore I think my ſtatement calculated to be of practical utility.

A profeſſed unbeliever will be able to prove, that the ſyſtems of Calvin and Arminius are unworthy of that infinite wiſdom, power, and goodneſs whereby the world was made and is governed. He will ſay, that a ſyſtem which repreſents the Father of the univerſe as loving and making proviſion for the happineſs of only a part of his creatures, could never proceed from the God of infinite goodneſs. And he will ſay, that the oppoſite ſyſtem, which ſuppoſes him to love all, and deſign the happineſs of all, but that, after a few years, he will ceaſe to love a conſiderable part of his creatures, and be baffled by them, and diſappointed in his benevolent deſigns to all eternity, could never be communicated to men by him who is *almighty and unchangeable:* that if ſuch be the doctrines of the Scriptures, they cannot be a divine revelation, becauſe they convey unworthy ideas of the *Supreme Being*, either bounding his love or his power. Who can refute the unbeliever when he makes ſuch aſſertions? By what arguments can the glaring inconſiſtences of either Calviniſm or Arminianiſm be reconciled with the infinite wiſdom, power, and goodneſs of God? The view which I have taken of the peculiar doctrines of the goſpel, their connection with, and ſubſervience to, the deſigns of Infinite Goodneſs, I think is not at all liable to the above objection of unbelievers; upon the ground I have taken, we may boldly meet the oppoſers of revelation, face all their arguments, nor fear to engage in obviating all their objections.---This is a matter of no ſmall utility.

Calviniſm carries an idea of ſelfiſhneſs upon the face of it, however generous many of its advocates may be. For a few men to ſuppoſe themſelves the excluſive objects of divine love ---the only perſons for whom Chriſt thought it worth his while to die--that all the riches of divine grace are ſettled upon them for their excluſive emolument, looks much like a monopoly, claimed by a corporation as their private property. The tendency of ſuch views of God and of his grace, is to ſink the public in the private feeling---to bury the general intereſt in the private concern---to render indifferent to the happineſs of others. Far different I conceive our views of election to be;

be; for we conceive our being choſen, and all the favours beſtowed upon us, not to be merely for our own emolument, but for the emolument of the whole creation---that God hath bleſſed us in order to make us a bleſſing to others. Surely ſuch a view of things muſt be calculated to ſtir up our minds to the greateſt exertions for the good of others---to make us feel that our ſituations and all our enjoyments are a truſt, to be improved and appropriated to the general benefit.

The Arminian ſyſtem is inefficient in its practical tendency, for it repreſents the wiſdom, power, and love of God as too weak to carry into effect all his benevolent deſigns. According thereto he loves all his creatures for a time, and contrives to bring about their happineſs; but, meeting with continual oppoſition from them, he at length gives up, lets his love to them die, takes no further ſteps to effect their happineſs, leaves off to purſue their good, and conſigns them to their fate. Can ſuch a view of the divine conduct be calculated to influence the Chriſtian never to ceaſe loving, or to give over ſeeking the happineſs of all mankind?

In treating the ſubject of election, I have conſidered God as never ceaſing to love all his creatures, or to adopt ſuch meaſures as are beſt calculated to recover them to purity and happineſs; and that he never will ceaſe to carry on his benevolent plans until the whole creation be made pure and happy. Are not theſe conſiderations calculated to ſtimulate us to the greateſt poſſible perſeverance, the moſt inceſſant efforts, in doing good, whatever oppoſition we may meet with---to continue to love all men, however they may act---never to be overcome of evil, but to overcome evil with good?

Now the reader has the whole of what I intend ſaying on Election before him---I ſubmit it to his conſideration; and remain, dear Sir,

Your brother and fellow-labourer in the goſpel,

WISBEACH,
JANUARY 9, 1799. R. WRIGHT.

PUNITIVE JUSTICE.

ESSAY II.

(*See vol.* ii. *p.* 219.)

SIR,

AS punitive juſtice ought never to proceed upon principles of revenge, every kind of puniſhment attended with unneceſſary ſeverity will be found contrary to the end and de-

ſign of proper correction. Monteſquieu ſays, "Every puniſhment which does not ariſe from abſolute neceſſity is tyrannical." And it may alſo be ſaid of harſh and cruel means, by which even proper puniſhment may be attended in its execution, if not abſolutely neceſſary, they are wanton cruelty. The right to puniſh is founded upon the ſocial compact, and that being violated by an individual, and the public tranquility diſturbed, there is an abſolute neceſſity of puniſhing the offender, to preſerve the peace, and to guard the ſecurity of the whole; and by example, as well as precept, to deter others from the commiſſion of acts of like tendency. The immortal Beccaria ſays, puniſhments are juſt, in proportion as the liberty preſerved is ſacred and valuable.

If the right to puniſh ariſes out of the ſocial compact, Roman citizens ought to have had no perſonal authority to put their wives, children, or ſlaves to death by their own hand. The right of inflicting puniſhment upon individuals ſhould, in all countries, be delegated to the conſtituted authorities of the ſame, who ſtile themſelves the ſervants of the people, and not remain in the hands of a private citizen to be executed, when and how he pleaſes. If this were allowed, it would deſtroy all the order and decorum neceſſary in the adminiſtration of juſtice, and tend to burſt aſunder all thoſe ties of affection, friendſhip, and dependence, with which the God of nature has bound ſociety together. Then man, inſtead of providing for the happineſs of his offspring, might expoſe them to periſh as ſoon as born, as is done in ſome heathen countries. Moſes allowed parents, in certain caſes, to puniſh their children with death; but they were firſt to bring them before the judges---there publicly accuſe them of the crimes they charged them with, and wait the ſanction of thoſe officers before they could lay violent hands upon their rebellious children. See Deut. xxi. 18. This was certainly an improvement in the criminal proceſs, when we conſider that other nations, at the ſame time, had abſolute power of life and death over their children, &c. in their own hands, and were not under the neceſſity of repairing before the judges prior to the inflicting puniſhment upon them. Such an improvement was certainly great; though to us, who live in the preſent improved ſtate of ſociety, it appears barbarous; and many, on this account, have called Moſes by ugly names: yet the inſtitutions of Moſes reſpecting malefactors who were hanged, is a ſtanding reproof to thoſe countries which ſtill retain the practice of hanging in chains afterwards ---a practice which, one ſhould ſuppoſe, Vandals would bluſh at,---a

at,----if Vandals could be found at this enlightened period. Deut. xxi. 23. Moſes never allowed his people to ſuſpend wretches upon tenter-hooks, to groan out ſome days of miſerable exiſtence---but this has been done in Chriſtian Ruſſia.

Puniſhment ought to be inflicted only for the breach of a poſitive and promulgated law; and in order to the prevention of crimes, laws ſhould be explicit, leſt ſome ſhould ſeem to be condemned by an *ex poſt facto* law. The nearer laws approach to the principles of natural juſtice, the better they will be underſtood and obeyed by the generality of men. Some are of opinion the letter of the law ought always to be taken, eſpecially in criminal caſes. Beccaria may be wrong, but he ſays---"Judges in criminal caſes have no right to interpret the penal laws, becauſe they are not the legiſlators. The only proper and lawful interpreter of the laws is the repreſentive of ſociety, not the judge, whoſe office is only to examine whether a man has or has not committed an action contrary to the laws."—Again, he ſays, "We ſee the ſame crime puniſhed in a different manner, at different times, in the ſame tribunals; the conſequence of not having conſulted the conſtant and invariable voice of the laws, but the erring inſtability of arbitrary interpretation." The conſtitution of this country has guarded us from the dangers people in other countries are ſubject to; it ſays, No man ſhall be puniſhed, but for violating a known and promulgated law. The judge cannot condemn an accuſed perſon---he is tried by twelve of his equals, who condemn or acquit, according as the evidence againſt him or for him preponderates: the judge records the verdict, and pronounces the ſentence of the law.

Puniſhment cannot be legally inflicted until the perſon be proved guilty of the crime laid to his charge; nor ought any means to be uſed to convict a perſon, which would be unbecoming ſo ſolemn an office as that of magiſtracy. The old deſpotiſm of France practiſed cunning and cruelty at the ſame time. That cruel engine of crooked policy could apprehend men without legal forms; nothing was neceſſary but *lettres de cachet* from the *grand monarque*, to ſeize and confine in that gloomy hell, the *ci-devant Baſtile*, "where hope never came." A late writer, ſpeaking of the ſtate of France from the time of Louis XIII. ſays, "The life and property of the ſubject were, from this time, entirely at the mercy of the ſovereign: he impriſoned whom he pleaſed; and whenever he thought it neceſſary for his purpoſe, appointed what judges he thought proper for the trial of offenders." The French never enjoyed the advan-

tages of an *Habeas Corpus Act*, therefore the king or his miniſters could confine them at pleaſure, for what time they pleaſed, without giving them a trial, or even letting them know for what they were confined. For want of this, and the Engliſhman's boaſt, *Trial by Jury*, the blood of the innocent has dyed the ſcaffolds of *ancient* and *modern* France.

If puniſhment ought not to be inflicted but upon proof of guilt, then impriſonment before trial, upon ſuſpicion, ought not to be attended with rigorous meaſures, nor the confinement any cloſer than is abſolutely neceſſary. It may be, the perſon accuſed is innocent; this has been the caſe more than once. "On this account," ſays Beccaria, "the laws ſhould determine the crime, the preſumption, and the evidence to ſubject the accuſed to impriſonment and examination, and not leave it to a magiſtrate."

A priſoner ought never to be tortured in the courſe of his trial, under the pretence of making him confeſs the crime he is accuſed of committing. But can this be reconciled with our ideas of juſtice? Rather produce evidence; and by evidence alone let facts be proved; let the credibility of the witneſſes be conſidered; and if all combined are not ſufficient to prove the *guilt*, the accuſed perſon muſt be pronounced *innocent*.---- Torture has been cuſtomary in moſt nations, at one time or other, either to make a man confeſs his crime, his accomplices, or that ſome diſcovery might be thereby made of other matters, &c. When Archbiſhop Laud threatened one, who refuſed to confeſs his accomplices, that he ſhould be put to the torture,--- "Then I may impeach Archbiſhop Laud," he replied. This ſhews the impolicy of torture. Upon this head I will expreſs myſelf in the words of Beccaria, in his *Eſſay on Crimes and Puniſhment*, a book which every European ought to read. He ſays,

"No man can be judged a criminal until he be found guilty; nor can ſociety take from him the public protection, until it have been proved, that he has violated the conditions on which it was granted What right, then, but that of power, can authoriſe the puniſhment of a citizen, ſo long as there remains any doubt of his guilt? This dilemma is frequent. Either he is guilty, or not guilty. If guilty, he ſhould only ſuffer the puniſhment ordained by the laws, and torture becomes uſeleſs, as his confeſſion is unneceſſary. If he be not guilty, you torture the innocent; for, in the eye of the law, every man is innocent whoſe crime has not been proved. Beſides, it is confounding all relations to expect that a man ſhould be both the

the accuſer and the accuſed; and that *pain* ſhould be the teſt of *truth*, as if truth reſided in the muſcles and fibres of a wretch in torture. By this method the robuſt will eſcape, and the feeble be condemned. Theſe are the inconveniences of this pretended teſt of truth, worthy only of a *cannibal*; and which the Romans, in many reſpects barbarous, and whoſe ſavage virtue has been too much admired, reſerved for the ſlaves alone.

The reſult of torture, then, is a matter of calculation, and depends on the conſtitution, which differs in each individual, and is in proportion to his ſtrength and ſenſibility; ſo that, to diſcover truth by this method, is a problem, which may be better ſolved by a mathematician than a judge, and may be thus ſtated---*The force of the muſcles, and the ſenſibility of the nerves of an innocent perſon being given, it is required to find the degree of pain neceſſary to make him confeſs himſelf guilty of a given crime.*"

The above writer lived in a country where torture was once the order of the day, and made a part of their religious exerciſes, at leaſt of the *prieſts* and *lords inquiſitors*, thoſe holy miniſters of Chriſt, to whom *Nebuchadnezzar's prieſts* appear harmleſs in compariſon. Who can read the hiſtory of the Inquiſition, and not feel thoſe emotions of grief and indignance which no language can deſcribe? The variety of torments, the hot and the cold, the roaſting alive, the broiling on grid-irons, the continual dropping of water upon the bare head of one fixed in a chair; and all this was ordained by the laws of thoſe times, and made a part of their penal code. The hiſtory of the Inquiſition is the beſt expoſition of thoſe tales ſo common among uneducated men and children, and which they think belong to another world---namely, the ſhutting up in dark holes, boiling, burning, black tormentors, fire forks, &c.---- But enough for the preſent. I am,

Yours, &c.

JANUARY 14, 1799. F. B. W.

SUFFICIENCY OF THE SCRIPTURES.

MR. EDITOR,

IN viewing the prevalence of what is commonly called Deiſm ſpreading among all ranks of people, I am clearly convinced none will eſcape its leaven or contagion, but thoſe who

who have tasted that the Lord is gracious, and are distinguished by their attachment to Christ's *new commandment* in loving those who are of the truth for the truth's sake. These, in Scripture language, are of the church of Philadelphia, who are promised, by the great Head of it, to be preserved from the present delusion, called (Rev. iii. 10) the *hour of temptation. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth.*

I was led to these thoughts by seeing a question proposed in your Miscellany, vol. ii. p. 369. where your correspondent asks, "Is the Bible (received and credited as the word of God) sufficient of itself to lead a soul to salvation, or is any internal evidence necessary?" To obtain perfect satisfaction upon this subject, I would recommend him to take the apostle's advice to Timothy, (2 Epist. ii 15.) by *rightly dividing the word of truth*, especially its two general divisions of letter and spirit: for want of attending to this has arisen all the confusion in the world respecting the doctrines of Christianity, and consequently the increase of so many sects and parties. Hence the apostle, describing these two very important subjects (which comprehend the whole of the *Bible*) says, "The letter* killeth, but the spirit giveth life." 2 Cor. iii. 6. This part of the Bible called by the apostle the letter, being only attended to, is so far from "leading a soul to God," that the reverse is the consequence; and for want of attending to each distinctly, the mouths of deists, and other gainsayers, have been opened against these sacred Oracles. But when both are properly illustrated and applied, they are then called the engrafted word; James, i. 21. *Receive with meekness the engrafted word, which is able to save your souls.* The apostle also in addressing Timothy, uses similar language, 2 Epist. iii. 15. *And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.* Your correspondent will receive additional confirmation respecting the sufficiency of the word of God to lead a soul to salvation, if he will only attend to our Lord's parable of the sower. Here he will find his second enquiry fully cleared up, by our Lord's stating the seed to be the word of God, and the human heart to be the ground into which it is sown. Luke, viii. 11---15. There-

* 2 Cor. iii. 6. το γραμμα αποκτεινει, litera occidit, h. e. lex literis comprehensa, non conferens virens ad præstandum, scilicet quatenus docetur legaliter, separata a gratia Christi. Pasor. in loc.

fore

fore *no internal evidence is neceſſary* for the reception of divine truth, but the ſoftening of the human heart. Job, xxiii. 16. *For God maketh my heart ſoft, and the Almighty troubleth me.* The Pſalmiſt alſo ſpeaking of the earth, and the cauſe of its fruitfulneſs, aſcribes it to the power of God, Pſalm lxv. 10. *Thou makeſt it ſoft with ſhowers, thou bleſſeſt the ſpringing thereof.* You may eaſily perceive that this ſubject may be enlarged to a very great extent; but if you think theſe few hints may be of any uſe either to your correſpondent or the public, they are at your ſervice. I am, Sir, with great reſpect,

Yours, &c.

JOHN CUE.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

I HAVE ſent you the following piece, extracted from the Selections from Foreign Literary Journals, lately publiſhed, which, if you judge worthy of a place in your uſeful Miſcellany, will, I hope, afford entertainment and inſtruction to many who have not the opportunity of ſeeing the above work.

Yours, &c.

PHILOMATH.

LITTLE WORLDS WITHIN THE GREAT ONE.

NO attentive glance on nature is ever totally unprofitable to the thinking ſpectator. It always preſents ſomething for both his heart and his mind to feed on. He either gains from it an occaſion for enlarging his views, or an opportunity for admiring the Creator, or materials for rational and wiſe concluſions, or all of them put together. Even the creeping worms in the furrow---even the ſcattered particles of ſhells in a broken ſtone---even the tender bud of a plant, fills the philoſophic votary of truth with improving ſentiments; though they do not enter the heart of the ſimple ſhepherd, who tends his flocks upon the mountains, and might be far better acquainted with nature, but whoſe attention is only awakened by the lightnings that burſt from the clouds, or the thunders that roll along the ſky.

In a ſhady grove that was ſufficiently enlightened for perceiving a thouſand wonders of nature, my eye caſually deſcried a leaf

a leaf on which a reptile had drawn his crooked ſerpentine line in various forms. I broke off the leaf, held it to the open ſky, and ſaw the little ſolitary ſtill at work---unconcerned, though in the hand whoſe ſlighteſt preſſure could have deſtroyed his whole habitation, together with himſelf. So then, thought I, this is the little world in which thou art born, in which thou liveſt, in which thou gaineſt thy ſubſiſtence, and followeſt thy natural inſtincts, till the time of thy transformation arrives. Is it poſſible that two films of a leaf can contain a ſtore of wealth for a creature which has, who can tell how many, wonderful organs? a wealth of which it can ſcarcely conſume the fiftieth part in the ſupport of its exiſtence for ſeveral days! I will not caſt thee away, thou poor inſignificant creature! When I meet with ſome diſcontented being of my own ſpecies, I will fetch thee forth, and ſhew thy ſtructures to his murmuring heart. Perhaps an unnoticed worm may be able to ſhame him, whom ſublimer leſſons cannot move.

But then, how much ſmaller worlds may be compriſed in the larger! In this thicket alone what a ſucceſſive diverſity of creatures! what an order and connection in this variety! what a multitude of means, and aims, and ends! what a diſplay of creative wiſdom! From this oak, that raiſes its haughty head ſo high, to the minuteſt herb that grows beneath its ſhade, what a number of vegetables! and all theſe vegetables peopled with ſuch a variety of living beings, to ſome of which, perhaps, the breadth of a hand may appear as a diſtance of miles to us! How many republics of animals may inhabit this copſe, and fill up the round of their deſtination! Ye feathered ſongſters of the foreſt, ſay, are ye ſtrangers, or are ye the inhabitants of this grove? Ye are its inhabitants; for this buſh that over ſhades the neſt of your young, was alſo the place of your birth; here is the academy in which you were trained to all you know; on this branch you courted your mates, and in this moſſy tree you paſſed your nights; at this rill you ſlaked your thirſt, and with theſe falling ſeeds you appeaſed your hunger; till at length, perhaps, after three ſummers and two winters, a powerful ſportſman, or a crook-beaked hawk, puts an end to your harmleſs lives, and thus makes room for your offspring. How many grand revolutions in your ſtates, ye inhabitants of the earth, in the moſt proper ſenſe, who crawl beneath my feet! Let an ant-hill be ever ſo artificially conſtituted, yet a cunning bird can ſoon commit horrid devaſtation in it, or the hand that rummages for your eggs for food to the pecking nightingale in the gilded cage of a lady of quality. What, in the ſight of heaven,

heaven, are the mightieſt human ſtates of this world but ant-hills, if yet ſo great! Indeed, more highly eſteemed, more nobly regulated, more glorioufly deſtined; but in magnitude,---only like a bee-hive with its cells.

I came into my garden, and found a ſnail of gaudy colour; I looked farther; and within the compaſs of ten paces I met with ten others: I examined ſome mole-hills, and found in them three or four little habitations of thoſe curious animals. I compared the ſize of this ſpace with the whole dimenſions of my garden; and the reſult of my compariſon was that many thouſand ſnails dwell in this circuit alone. I now turned my attention to the other living creatures that reſided in this imperceptible ſpot of the earth. I ſaw on a dwarf apple-tree four or five different ſpecies of caterpillars. How eaſy would it have been for me to have found twenty more. Admirable creatures! whole books might be written of you, wonderful reptiles! of your economy, of your various hues, your organs, your modes of life, your webs, your transformations---and they have been written. I went farther, and was met by a diligent golden beetle, bearing ſome little prey to his dwelling. I traced his abode in the earth, but found him not there, and, in his ſtead, only the larve of a may-chaffer. I found earth-ſpiders of a brilliant red; I found little worms, whoſe wonderful ſtructure threw me into aſtoniſhment. Great God! how replete is this earth with the creatures of thy hands! I broke a twig from a roſe-buſh, and ſpied a whole republic of wine-fretters, whoſe work of propagation forms ſo weighty an objection to the ordinary rules of nature. I ſpied into the hollow of the bark of a tree, and counted in one alone five different kinds of worms. I ſeized a butterfly, paſturing on a flower with expanded wings; and hundreds of bees, who had left their hives, juſt by, humming round the bloſſomed trees. Gnats ſwarmed in infinite hoſts; waſps and hornets, flies and ichneumons, and who knows what other beings, peopled the air. I paſſed a verdant hedge, and found in it the neſt of a little bird, with the mother ſtill ſitting on the eggs. Oh! what an inſcrutable multitude of living beings! of great and ſmall, of beautiful and ugly, flying and creeping, noxious and innoxious creatures in this garden alone! what variety in their forms! what difference in their colours! what diverſity in their food! What ſluggiſhneſs in theſe! what ſwiftneſs in thoſe! What peculiar inſtincts! what induſtry! what inceſſant motion! Art in their works, cunning and foreſight againſt their foes. Here war rages among individuals---there between whole nations. Here free booters, that fall upon the

innocent by ſurprize---there the mighty, overpowering the defenceleſs---one kingdom ever bordering on another! And what elſe is the whole garden, but a little world within the greater?

They ſay, that man himſelf is a little world; and he had reaſon on his ſide who firſt conceived this thought. Pure microcoſmic ſcenes in the nature, in the actions, in the relations of every particular man. Day and night, light and darkneſs, alternately ſucceed in his fortunes, as in the larger world; and if they do not always happen in equal periods, yet, are there not likewiſe countries that have longer day or longer night than others? ebb and flood in all the undertakings of mortals? In their intellect---at times what drought! and again, at times what a flight that ſoars above the clouds! In their paſſions---now a placid calm, and now a raging ſtorm. In their animal ſpirits---to-day a ſlow and feeble pulſe, to-morrow a feveriſh heat that mounts almoſt to frenzy. Kingdoms are exalted, and again decline; and the prevalence of human wiſhes and deſires undergo the ſame revolutions. In blooming youth paſſion and joy and jollity bear ſway. Age overturns their reign, and ſets gloomy care and diſcontent, and ſpleen upon the throne; juſt as the ſyſtems of whole nations alter. In the times of the bards and druids, England was ſtill ſo ſavage as to be called a barbarous land; it is now the moſt brilliant gem in the crown of Europe. Thus it frequently happens, that a man ſhines in his fiftieth year, who in his twentieth afforded but little hopes. In Newton's mind, at his fourteenth or fifteenth year, that only dawned which in his fortieth was a dazzling light. And as towering ſtates fall back, ſo may the ſame wiſe mind return to childhood at eighty, that at preſent admits ſo much light. Say I wrong that each man is a little world, full of good and bad ſcenes, full of happy and unhappy revolutions, till the rotation ceaſes, and the clock-work ſtops? Wretched reflection! What is the conſequence, then, of my conſidering myſelf as a world in miniature? No; prolific thought! matter enough for important meditations. Can the world ſubſiſt if it be not adequately governed? Can a ſhip proceed happily on its voyage, if it has no ſkilful pilot, no compaſs, no prudent commander on board? Can a kingdom ſtand if it has no laws, or only bad ones? no ramparts, or only ſuch as are badly ſupplied? no ruler, only an ignorant one? Hence deduce thy rules, O man! if thou wiſheſt thy monarchy to be wiſely governed. Provide thee with Ariadne's clue in thy labyrinth; put a Lycurgus in thy council; place a ſkilful pilot at thy helm, a wiſe, brave,

brave, and yet ſteady moderator, on thy throne, if thou wiſheſt thy government to ſubſiſt.

But the microſcopic world, with which the modern inveſtigators of nature have been ſo much employed—this is completely a little one in the midſt of a great one; a world that was almoſt entirely concealed from our fathers, till immenſe miracles of the Deity were diſcovered in the ſouth and the north, and even in the heart of Europe, with a very ſmall magnifying glaſs.———I croſs a pond: what is that to the ocean! And yet a world replete with thouſands of living creatures, that derive their ſuſtenances from this liquid element, follow their inſtincts in it, and multiply their kinds; carry on wars, and make peace; are ſick and again in health. I take a glaſs full of water, and get a world with who knows how many wonderful creatures! I ſaw water-fleas, and water-chafers, water-bugs, and water-gnats, larves for future winged inſects, and worms in multitudes, carrying them about. They lived in this glaſs as free, as contented, as if it were the whole world to them. I took a drop from this water, and put it under a magnifying-glaſs. What was one drop to the whole veſſel? and yet a little world of creatures. I will leave to the learned to call them all by their names---the animals that ſwim about in one drop of water, as in a ſea---vorticellæ and globular animals, and however elſe they may be called. Only this I will affirm---minute, ſcarcely perceptible points, were, under the glaſs, animals with curious organs; and others, at times darting by them, ſo ſmall, that the former were of gigantic ſize in compariſon of them. Immenſe Creator! thus unbounded is *Thy World*, as well the great, as the leaſt among the little! Knew we nothing further of thy works, than the amazing economy of the minuteſt animals, which Reaumur and Bonnet, Lyonet and Tremblet, and others, have examined and deſcribed, muſt we not even then be aſtoniſhed at THY GREATNESS in the LEAST! But ſtill farther from one boundary to another; from the almoſt imperceptible polype to the kraken; from the water-flea to the whale; from the mite to the elephant; from Venus to Saturn; from the point whereon I ſtand to the remoteſt fixt ſtar. Oh! how the underſtanding turns giddy, when it ventures to think beyond this ſphere!

For in fact, this whole globe, with all its mountains and hills, its ſeas and rivers, foreſts and plains, kingdoms and empires, armies and fleets, towns and villages, palaces and cottages, diamonds and brick-bats, is but a very little world in compariſon of the greater that compoſes the univerſe. How many

ſuch earths muſt have been compoſed ere only one ſun came of them? It is true, ſix large planets, among which our Tellus, though ſo many cubic miles in bulk, is only a middle brother, revolve about the ſun; ten known, and, it may be, ſeveral others unknown to us, leſſer orbs, again revolve round theſe larger, all full of creatures, all replete with miracles of nature. Aſtoniſhing circuit of theſe ſingle ſolar ſyſtems! And yet, if I ſtood in the place of the neareſt fixed ſtar, what ſhould I perceive of it all?---A ſtar, perhaps, of the ſecond magnitude. What is now this neareſt fixt ſtar?---Again ſuch a world.---And the next to it? Again ſuch a world.---And the thouſandth? Again ſuch a world.---And the milky way? Innumerable multitudes of ſuch worlds.---And be ond the milky way, farther on, where I no longer deſcry our ſun and fixt ſtars? I know not---only this I know, that our great world, as we imagine it, ſinks into nothing before theſe ſo much greater, and that an eternity would be ſcarcely ſufficient for ſtudying, for comprehending, and for getting ſome accurate notion of what this univerſal whole contains. Duſt to duſt! Preſumptuous mortal! who ſo frequently magnifieſt thyſelf in thine own imagination! compare now thy grandeur with this, and then lay not this mirror out of thy hand without humility and adoration!

LEX TALIONIS.

MR. EDITOR,

YOUR worthy correſpondent W. Burton, having charged Dr. Edwards and J. H. Prince with an *error* in their judgment concerning the Author of the Whole Duty of Man, he ſays, (p. 23. of your laſt) "I think had they read the work they quote from," &c. Now, Sir, in my turn, give me leave to ſay, had he read the Hebrew and Latin Pſalter of Pagninus, he would have found (inſtead of "Qui uſque in ſeculum non videbunt lumen,") his Latin verſion to be "uſque eternum non videbunt lumen." And in Pſalm x. 16. inſtead of אבוד גוים מארצו he would have found it to be אבדו גוים מארצו ---I would recommend, for the future, a more careful inſpection of the proof ſheets. I am, Sir, yours,

A Lover of the *Lex Talionis*.

POETRY.

POETRY.

NEW YEAR.

RAPID my days and months run on,
How ſoon another year is gone!
How ſwift my golden moments roll,
How much neglected by my ſoul!

Let me begin with holy fear
This new, this fleeting, flying year.
Too many unimprov'd have paſs'd—
This year, perhaps, may be my laſt.

Give me, great God, an heart to pray,
Let all old things be done away;
Give me new ſtrength to conquer ſin,
And plant new holineſs within.

I aſk new wiſdom for this year,
New fitneſs for my trials here,
Of ev'ry grace a richer ſtore,
My God to love and honour more.

This year, O ſheath war's direful ſword,
Let ev'ry nation ſerve the Lord;
Viſit thy church, and may ſhe bear
Much glorious fruit this bleſſed year.

God will reſtore—what mercy here!
Jeſus the ſame from year to year;
From age to age enduring ſtill,
The ſame in goodneſs, pow'r, and ſkill.

No time can alter his decrees,
Theſe are his precious promiſes.
His word ſhall ſtand through endleſs day,
When heav'n and earth are paſs'd away.

THE PREACHER'S LICENCE.

I.

WHEN angels to the ſhepherds came,
Announcing Jeſu's birth,
'Twas glory to Jehovah's name,
Peace and good will on earth.

II.

Immanuel thus from realms above,
Replete with truth and grace,
Came to make known his Father's love
To Adam's fallen race.

III.

To do whoſe will was his delight,
A will poor man to ſave;
For which he veil'd his glory bright,
And ſlumber'd in the grave.

IV.

Yet, dying, he the victor prov'd,
Oe'rpow'ring ev'ry foe,
And thereby ſhew'd how much he lov'd
His brethren ſunk in woe.

V.

E'er to his Father's throne he went,
He iſſued his command,
To his diſciples, whom he ſent
To preach in ev'ry land—

VI.

"For thus Jehovah hath decreed,
All men ſhall be reſtor'd,
And ev'ry ſuff'ring mortal freed
From ſin's deſtructive ſword.

VII.

Go forth, my friends, your breth'ren teach,
Salvation ſhall be ſure;
This doctrine you muſt fully preach
Till all obtain a cure.

VIII.

For ev'ry knee to me muſt bow,
Me ev'ry tongue confeſs,
However backward they are now,
Or far from righteouſneſs.

HYMN

HYMN

TO THE CREATOR,

BY S. CLEVELAND BLYTH.

THROUGH endleſs ſpace Jehovah reigns,
Heaves the deep waters, opes the copious fountain,
The mighty univerſe ſuſtains,
Shines in the ſun, and thunders on the mountain.

O'er earth abundant harveſts riſe,
Wak'd into being by their great Creator;
Rains pour; then ſmile the genial ſkies;
In rich profuſion glow the ſweets of nature.

But not a flow'r could bluſh in air,
Nor ray of light could cheer the vaſt creation,
Without his will; without his care,
Chaos would wreſt whole worlds from their foundation.

Mortals! bow down to God on high,
With humble heart and bended knee before him;
Join the glad muſic of the ſky,
In ſweeteſt ſongs and pray'r, praiſe and adore him.

LINES

TO GENERAL WASHINGTON *.

HEAR, Waſhington, attend to Nature's word,
Set free the *ſlave*, nor thus abuſe the Lord;
Hear the ſad cries which from your fields aſcend,
And prove yourſelf in truth *man's real friend*.

PHILO JUSTITIA.

* Waſhington cultivates his fields with *ſlaves*.

MONTHLY OCCURRENCES.

January 28.

DISPATCHES were received yeſterday from Earl St. Vincent, and letters from the Hon. Gen. Stuart, Governor of the Iſland of Minorca. Theſe diſpatches contain intelligence, that the French army commanded by Championet have taken the city of Naples, and that the king, with about 400 of his followers, had embarked on board the Britiſh Fleet, and fled to Palermo, in the iſland of Sicily. The Neapolitan army manifeſted the utmoſt cowardice, and could not be perſuaded to wait within 20 miles of the French; they fled with precipitation, and are now diſperſed and annihilated. The booty the French will find in Naples will be enormous. The naval and military arſenals are very conſiderable, and the riches and articles of art are numerous and valuable. The Neapolitan court will now be held at Palermo; and if the intoxication of

of Lord Nelſon's victory has deprived the King of the Two Sicilies of one half of his dominions, his fleet will no doubt protect the other.

29. Intelligence has been received, that the French, by extraordinary exertions, had equipped at Breſt a ſquadron of 15 ſail of the line, which had dropped into the outer road, and were in readineſs for ſea.

30. Accounts have been received through various mediums, that a Spaniſh ſquadron, conſiſting of two ſail of the line and five frigates, together with a French frigate, availing themſelves of the abſence of the Britiſh Fleet, which had been driven into the Gut of Gibraltar by a gale of wind, had ſailed from Cadiz. The circumſtance was deemed improbable, but its authenticity has been eſtabliſhed by the gallant attention of Captain Moore, who, in the Transfer of 14 guns, hung on the hoſtile ſquadron, till he not only aſcertained their force by obſervation, but took a tranſport, one of their convoy, worth at leaſt 20,000 l. and which reports that ſhe and the reſt were deſtined for the Weſt Indies.

31. In conſequence of letters written by Mr. Secretary Dundas, ſeveral regiments of Militia have offered to extend their ſervices to Ireland.

Feb. 1. The laſt Dublin mails, contrary to expectation, brought advice of the defeat of the Union, in the Houſe of Commons by a majority of five. The diviſion took place about 6 o'clock on Friday morning laſt, on the propriety of allowing that part of the addreſs to ſtand which indirectly recommends the meaſure; the ayes were 104, the noes 109. This triumph to the anti-unioniſts excited the moſt lively joy in Dublin; the town was moſt elegantly illuminated on Friday evening, and tumultuous exultation prevailed, which we are ſorry was productive of riot and bloodſhed. The windows of the Poſt-Office, and of moſt of the members who ſupported the Union were broken, and it was even neceſſary to recur to arms for the protection of the public peace.

4. Every thing indicates that the Ottoman empire is verging rapidly towards its ruin. Paſſwan Ogli now occupies the whole of Wallachia, after having defeated all the forces the Turkiſh government have been able to ſend againſt him.

7. By the Eaſt India fleet, now ſafely arrived in the Downs, intelligence has been received of the loſs of the Garland frigate—ſhe was wrecked on the coaſt of Madagaſcar, but all the crew were ſaved.

11. Accounts have been received, ſtating the capture of the fortreſs Ehrenbreitſtein, by the French. It was the only place in which hoſtilities continued to be carried on between that power and Germany, and has ſuſtained a ſeige of two years.—The garriſon has ſuffered moſt dreadfully the laſt few months by famine, the only means by which the place could be reduced—it being conſidered impregnable. It will be of great ſervice to the French, inaſmuch as it will, in caſe of a rupture with the Emperor, open them a paſſage into the very heart of that monarch's dominions.

12. Letters from the Cape of Good Hope ſay, the Dutch are very much diſſatisfied with their Engliſh conquerors. The markets are very badly ſupplied, the people being very unwilling to bring their ſtock from the country.

13. Letters from India by the laſt ſhips ſtate, that Tippoo Saib is aſſuming a warlike attitude; and it is ſuſpected, that he holds a communication with General Buonaparte.—Little apprehenſion of danger can, however, be entertained at preſent: government has, notwithſtanding, taken the precaution to augment our military force in India—A detachment of 2000 men, from the Cape, embarked in the beginning of November for the different Preſidencies, under convoy of the Sceptre and Raiſonable men of war.

15. A leter from Madrid ſays,—"We are aſſured, that our court at laſt conſents to the expedition which the French government have for a long time wiſhed to undertake againſt Portugal; and that it has expreſſed a deſire that the French army deſtined for this expedition ſhould be commanded

manded by General Perignon, who resided here two years, as ambassador from France, and for whom our court has preserved a particular esteem." This letter is dated Jan. 22.

18. The following letter has been received from Algiers, dated Jan. 18. —"On the 9th of this month war was declared here against France by seizing and putting in chains the French Consul, and all the Frenchmen here, who are now actually slaves. The order with respect to the declaration of war was brought from Constantinople by a Capigi-Bachi. On the 14th, at the solicitation of the Bracris, (Jewish merchants here) the French who had been chained and compelled to work, were released, and permitted to enjoy their property. Six Algerine corsairs sailed on a cruise for the coasts of France, to capture the French vessels they may fall in with, and make the crews slaves. They have been also ordered to treat all manner of vessels in the same manner, of whatever nation they may be, should they be on their way to France. Couriers have been dispatched by the Dey of Algiers to Morocco, Tunis, and Tripoli, that they may adopt a similar conduct in pursuance of the Grand Signior's orders. Orders were also dispatched to Cale and Bonne, places dependant on this government, to send to Algiers all the French who may have been established in them by the African Company at Marseilles. Letters have been received here from Morocco, which state that the Emperor had sent forward several bodies of cavalry to Cairo, for the purpose of reinforcing the troops which the Mahommetan powers employed against Buonaparte for the recovery of Egypt." It is ardently to be hoped, by every friend of humanity, that the French may be enabled to destroy the power of these African states, who have so long been a terror and disgrace to the European powers.

19. After the celebration of the 21st of January at Turin, the titles of the nobility of Piedmont were publicly burnt at the foot of the tree of liberty, in the presence of the French Commissioner, the Provincial Government, and the Municipal Administration.

20. Numerous and disorderly meetings have taken place at Moscow, in consequence of which the Chancellor of the Empire has been obliged to go thither from Petersburg.

20. An offensive and defensive alliance is said to be negotiating between France and the Landgrave of Hesse-Cassel.

21. All the accounts from Egypt received this month represent Buonaparte and his army, as being very healthy, and in the most prosperous situation.

22. The Proserpine frigate, which was conveying Mr. Thomas Grenville to the continent, the object of whose mission was to raise a new coalition against France, has foundered at sea, and it is generally believed that every person on board perished.

Yesterday the trial of Mr. Wakefield came on for republishing his Answer to the Bishop of Landaff.—After it had been proved that he was the author of the book, Mr. Wakefield addressed the jury (which was special;) when, after being very severe upon the Attorney-General, Mr. Pitt, &c. he was found guilty, and was obliged to give bail——himself in 1000l. and two sureties in 500l. each.

23. There has been an earthquake in the Isle of Wight. The convulsion took place on the south side of the Island, near St. Catharine's. The quantity of land that has been scattered is upwards of 130 acres. Several people lost their lives, and the country about there is in much confusion.

CORRESPONDENCE.

Received—J. H. P. on the Missionaries, and his Ode.
Questions on Imposition of Hands, by S. B.
Question on Acts, ii. 3.
Question, by a Stripling in the Gospel, on Heb. x. 26.
†‡† Answers to Mathematical Questions in our next.

THE

Univerſaliſt's Miſcellany

For MARCH, 1799.

NATURAL HISTORY.

(*Continued from p.* 38.)

"HAVING hired a boat," ſays Father Kircher, "in company with four more----two friars of the order of St. Francis and two ſeculars----we launched, on the 24th of March, from the harbour of Meſſina, in Sicily, and arrived the ſame day at the promontory of Pelorus. Our deſtination was for the city of Euphæmia, in Calabria, where we had ſome buſineſs to tranſact, and where we deſigned to tarry for ſome time. However, Providence ſeemed willing to croſs our deſign; for we were obliged to continue for three days at Pelorus, upon account of the weather; and though we often put out to ſea, yet we were as often driven back. At length, however, wearied with the delay, we reſolved to proſecute our voyage; and although the ſea ſeemed more than uſually agitated, yet we ventured forward. The gulph of Charybdis, which we approached, ſeemed whirled round in ſuch a manner, as to form a vaſt hollow, verging to a point in the centre. Proceeding onward, and turning my eyes to Ætna, I ſaw it caſt forth large volumes of ſmoke, of mountainous ſizes, which entirely covered the whole iſland, and blotted out the very ſhores from my view. This, together with the dreadful noiſe, and the ſulphureous ſtench, which was ſtrongly perceived, filled me with apprehenſions that ſome more dreadful calamity was impending. The ſea itſelf ſeemed to wear a very unuſual appearance: thoſe who have ſeen a lake in a violent

ſhower of rain, covered all over with bubbles, will conceive ſome idea of its agitations. My ſurpriſe was ſtill encreaſed by the calmneſs and ſerenity of the weather; not a breeze, not a cloud, which might be ſuppoſed to put all nature thus into motion. I therefore warned my companions that an earthquake was approaching; and, after ſome time, making for the ſhore with all poſſible diligence, we landed at Tropœa, happy and thankful for having eſcaped the threatening dangers of the ſea.

"But our triumphs at land were of ſhort duration; for we had ſcarce arrived at the Jeſuit's College in that city, when our ears were ſtunned with a horrid ſound, reſembling that of an infinite number of chariots driven fiercely forward, the wheels rattling, and the thongs cracking. Soon after this, a moſt dreadful earthquake enſued, ſo that the whole tract upon which we ſtood ſeemed to vibrate as if we were in the ſcale of a ballance, that continued wavering. This motion, however, ſoon grew more violent; and, being no longer able to keep my legs, I was thrown proſtrate upon the ground. In the mean time, the univerſal ruin round me redoubled my amazement. The craſh of falling houſes, the tottering of towers, and the groans of the dying, all contributed to raiſe my terror and deſpair. On every ſide of me I ſaw nothing but a ſcene of ruin and danger threatening wherever I ſhould fly. I commended myſelf to God as my laſt refuge. At that hour, Oh, how vain was every ſublunary happineſs! Wealth, honour, empire, wiſdom, all mere uſeleſs founds, and as empty as the bubbles of the deep! Juſt ſtanding on the threſhold of eternity, nothing but God was my pleaſure; and the nearer I approached, I only loved him the more. After ſome time, however, finding I remained unhurt amidſt the general concuſſion, I reſolved to venture for ſafety; and running as faſt as I could, reached the ſhore, but almoſt terrified out of my reaſon. I did not ſearch long here till I found the boat from which I had landed, and my companions alſo, whoſe terrors were even greater than mine. Our meeting was not of that kind where every one is deſirous of telling his own happy eſcape; it was all ſilence, and a gloomy dread of impending terrors.

"Leaving this ſeat of deſolation, we proſecuted our voyage along the coaſt, and the next day came to Rochetta, where we landed, although the earth ſtill continued in violent agitations. But we were ſcarce arrived at our inn, when we were once more obliged to return to the boat; and in about half an hour we ſaw the greateſt part of the town, and the inn at which we had

had ſet up, daſhed to the ground, and burying all its inhabitants beneath its ruins.

" In this manner, proceeding onward in our little veſſel, finding no ſafety at land, and yet, from the ſmallneſs of our boat, having but a very dangerous continuance at ſea, we at length landed at Lopizium, a caſtle midway between Tropœa and Euphæmia, the city to which, as I ſaid before, we were bound. Here, wherever I turned my eyes, nothing but ſcenes of ruin and horror appeared: towns and caſtles levelled to the ground----Strombalo, though at 60 miles diſtance, belching forth flames in an unuſual manner, and with a noiſe which I could diſtinctly hear. But my attention was quickly turned from more remote to contiguous danger. The rumbling ſound of an approaching earthquake, which we by this time were grown acquainted with, alarmed us for the conſequences: it every moment ſeemed to grow louder, and to approach more near. The place on which we ſtood now began to ſhake moſt dreadfully, ſo that, being unable to ſtand, my companions and I caught hold of whatever ſhrub grew next us, and ſupported ourſelves in that manner.

" After ſome time, this violent paroxyſm ceaſing, we again ſtood up, in order to proſecute our voyage to Euphæmia, that lay within ſight. In the mean time, while we were preparing for this purpoſe, I turned my eyes towards the city, but could ſee only a frightful dark cloud, that ſeemed to reſt upon the place. This more ſurpriſed us, as the weather was ſo very ſerene. We waited, therefore, till the cloud was paſſed away; when turning to look for the city, it was totally ſunk! Wonderful to tell! nothing but a diſmal and putrid lake was ſeen where it ſtood! We looked about to find ſome one that could tell us of its ſad cataſtrophe, but could ſee none! All was become a melancholy ſolitude! a ſcene of hideous deſolation! Thus proceeding penſively along, in queſt of ſome human being that could give us ſome information, we at lenth ſaw a boy ſitting by the ſhore, and appearing ſtupefied with terror. Of him, therefore, we enquired concerning the fate of the city, but he could not be induced to give us an anſwer. We entreated him, with every expreſſion of tenderneſs and pity, to tell us; but his ſenſes were quite wrapt up in the contemplation of the danger he had eſcaped. We offered him ſome victuals, but he ſeemed to lothe the ſight. We ſtill perſiſted in our offices of kindneſs; but he only pointed to the place of the city, like one out of his ſenſes; and then running up into the woods, was never heard of after. Such was the fate of the

city of Euphæmia! and as we continued our melancholy courſe along the ſhores, the whole coaſt, for the ſpace of 200 miles, preſented nothing but the remains of cities and men ſcattered, without any habitation, over the fields. Proceeding thus along, we at length ended our diſtreſsful voyage by arriving at Naples, after having eſcaped a thouſand dangers both at ſea and land."

From the whole of theſe accounts we may gather that the moſt concomitant circumſtances are theſe:

A rumbling noiſe before the earthquake. This proceeds from the air, or fire, or both, forcing their way through the chaſms of the earth, and endeavouring to get free, which is alſo heard in volcanoes.

A violent agitation, or heaving of the ſea, ſometimes before and ſometimes after that at land. This agitation is only a ſimilar effect produced on the waters with that at land, and may be called, for the ſake of perſpicuity, a *ſeaquake*; and this alſo is produced by volcanoes.

A ſpouting up of waters to great heights. It is not eaſy to deſcribe the manner in which this is performed; but volcanoes alſo produce the ſame---Veſuvius being known frequently to eject a vaſt body of water.

A rocking of the earth to and fro, and ſometimes a perpendicular bounding, if it may be ſo called, of the ſame. This difference chiefly ariſes from the ſituation of the place with reſpect to the ſubterranean fire. Directly under, it lifts---at a farther diſtance it rocks.

Some earthquakes ſeem to travel onward, and are felt in different countries, at different hours, the ſame day. This ariſes from the great ſhock being given to the earth at one place, and that being communicated onward by an undulatory motion, ſucceſſively affects different regions in its progreſs. As the blow given by a ſtone falling in a lake is not perceived at the ſhores till ſome time after the firſt concuſſion.

The ſhock is ſometimes inſtantaneous, like the exploſion of gunpowder; and ſometimes tremulous, and continuing for ſeveral minutes. The nearer the place where the ſhock is firſt given, the more inſtantaneous and ſimple it appears. At a greater diſtance the earth redoubles the firſt blow with a ſort of vibratory continuation.

As waters have generally ſo great a ſhare in producing earthquakes, it is not to be wondered that they ſhould generally follow thoſe breaches made by the force of fire, and appear in the great chaſms which the earthquake has opened.

Theſe

Theſe are ſome of the moſt remarkable phenomena of earthquakes, preſenting a frightful aſſemblage of the moſt terrible effects of air, earth, fire, and water.

The valley of Salfatara, near Naples, ſeems to exhibit, in a minuter degree, whatever is ſeen of this horrible kind, on the great theatre of nature. This plain, which is about 1200 feet long, and 1000 broad, is emboſomed in mountains, and has, in the middle of it, a lake of noiſome blackiſh water, covered with a bitumen that floats upon its ſurface. In every part of this plain caverns appear, ſmoking with ſulphur, and often emitting flames. The earth, wherever we walk over it, trembles beneath the feet. Noiſes of flames, and the hiſſing of waters, are heard at the botom. The water ſometimes ſpouts up 8 or 10 feet high. The moſt noiſome fumes, fœtid water, and ſulphureous vapour, offend the ſmell. A ſtone thrown into any of the caverns, is ejected again with conſiderable violence. Theſe appearances generally prevail when the ſea is any way diſturbed; and the whole ſeems to exhibit the appearance of an earthquake in miniature. However, in this ſmaller ſcene of wonders, as well as in the greater, there are many appearances for which, perhaps, we ſhall never account; and many queſtions may be aſked, which no conjectures can thoroughly reſolve. It was the fault of the philoſophers of the laſt age to be more inquiſitive after the cauſes of things, than after the things themſelves. They ſeemed to think that a confeſſion of ignorance cancelled their claims to wiſdom; they therefore had a ſolution for every demand. But the preſent age has grown, if not more inquiſitive, at leaſt more modeſt; and none are now aſhamed of that ignorance which labour can neither remedy nor remove.

(*To be continued.*)

THE RESTITUTION OF ALL MEN DEFENDED.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

IN peruſing your Miſcellany, I found a Letter from a Miniſter to his ſon againſt the Univerſal Doctrine; on which I beg leave to make a few remarks.

The author of this letter admits, that the Univerſal Doctrine "is not a new ſentiment." True, it is not; for advocates of the reſtitution of all things may be found many ages before Stackhouſe

Stackhouſe was born. This doctrine, Sir, cannot be overthrown by fair arguments; and it is remarkable enough, that in all the attempts made to refute it, ſeldom or ever is any effort made to invalidate thoſe reaſons brought for its ſupport.

It is alſo remarkable, that miniſters in general miſrepreſent the Univerſal doctrine, both in public and private---as though they were determined to *prejudice* the minds of their hearers againſt it, and by that means ſtop its progreſs. This miniſter's letter affords me an inſtance of miſrepreſentation. He ſays, "Thoſe men take *that* for granted which ought to be proved, *viz.* that puniſhment will give a man a new nature, and make *him* love God, who hates him in his heart." Now, ſo far from taking, I think the Univerſaliſts, to an individual, will ſay—— "We will not have it at all." In what part of Mr. Winchester's works is this ſentence to be found? No where.—How is it that our author makes ſuch a charge? What can we expect from a man, who pretends to refute a doctrine which he underſtands no more about, than that it "includes the ſalvation of devils and damned ſpirits? It is true, we have neither Scripture, reaſon, nor example on our ſide for ſuch a ſentiment as this; and therefore we muſt ſend it back again to him who preſented us with it: but, at the ſame time, we think ourſelves bound to contend for that which the Scripture declares, *viz.* "And he that ſat upon the throne ſaid, *Behold, I create all things new.*"

But we are told, we muſt aſſume another abſurd notion, *viz.* "That the damned in hell ceaſe to ſin, and ſo ceaſe to deſerve puniſhment." The latter part of the ſentence is a conſequence of the former---if the damned in hell ceaſe to ſin, then they will ceaſe to deſerve puniſhment; but they will not ceaſe to ſin, therefore they will not ceaſe to deſerve puniſhment. This, I think, is our author's argument. That a departed ſpirit *is capable* of ſinning, I do not diſpute; but that it is AS capable and AS ACTIVE in ſin, as it would be in the body, I muſt deny. The ſins of inebriety, debauchery, avarice, &c. ſeem to be peculiar to this preſent ſtate. A departed ſpirit, therefore, is ſo far from being active in theſe ſins, that it appears it is not even capable of committing them at all.

This man takes *that* for granted which ought to be proved, *viz.* that a wicked departed ſpirit will never ceaſe to ſin. For this bold ſentiment he has neither Scripture, reaſon, nor example on his ſide; and yet this is his foundation for the eternity of hell torments. "I acknowledge (ſays he) that the original word tranſlated *everlaſting*, ſignifies *ages*; and *for ever and ever*,

ever, for ages and ages, and therefore of vague ſignification; but the ſentiment of the eternity of hell torments *muſt depend on the eternal exiſtence of the ſinner, and his ever continuing to ſin.*"

Thus the original ground of the controverſy is given up, and the ſentiment of eternal torments is placed upon a foundation leſs ſtriking, and equally falſe. But this miniſter ſays, It is abſurd to ſuppoſe the damned in hell will ceaſe to ſin. But if the Scriptures be true it is not a mere ſuppoſition, much leſs an abſurd one. If the arm of the wicked ſhall be broke, and wickedneſs be ſought ought till Jehovah himſelf find *none*---if all iniquity ſhall *ſtop her mouth*---if Chriſt ſhall make an *end of ſin*, and deſtroy the works of the devil, then it no longer remains an abſurd notion, but becomes a real truth, That the damned in hell *will* ceaſe to ſin.

I cannot help obſerving, that the conduct of miniſters in general is exceedingly abſurd: they at one time labour with zeal to ſtop the progreſs of ſin---at another time they plead for its endleſs duration; and ſome think it a dangerous and others a damnable hereſy, to believe it ſhall be finally deſtroyed out of all the creatures of God.

I now proceed to another wonderful aſſertion, *viz.* "They muſt caſt away the doctrine of atonement, as neceſſary to the remiſſion of ſin." Now, ſo far from this being fact, we continually affirm, that there can be no remiſſion of ſin, *but by the reception of the atonement.*

We grant that *paſt ſufferings* cannot atone for the *preſent offence*; yea, we ſay more---that *paſt* ſufferings cannot atone for *paſt offence*; for puniſhment is not atonement. Chriſt is the great atoning or propitiatory ſacrifice, for the ſins of the whole world. But there is a work of Chriſt previous to the ſinner's receiving the atonement, *viz.* ſubjection; none ever did, nor ever will receive it until they are ſubdued. For this very end is Chriſt inveſted with all power, that he might ſubdue all things unto himſelf. Subjection and atonement are two diſtinct parts of the work of Chriſt; by his power will all things be ſubdued; and by his atonement, or death, will all things be reconciled.

Do we, therefore, caſt away the doctrine of atonement, becauſe we aſſert it ſhall be tenfold more effectual than others? Who cannot ſee the abſurdity of this? I know not the perſon, nor the ſentiments of, this miniſter; but if he is a Calviniſt, he ſuppoſes, that the atonement was only made for the elect---How then can he charge us with caſting away that which was never

never made? If he is a Calviniſt, then it is clear, that though he does not caſt the atonement away, yet, in great part, he denies it, becauſe he confines it to the elect, but the Scriptures extend it univerſally.

But if he be an Arminian, he believes the atonement was made for all, but denies its univerſal effect; he muſt, therefore, caſt away the atonement, with reſpect to thoſe whom he ſuppoſes will never receive it, and endleſs torments ſucceed. We therefore ſend back a common charge from the Arminians, as only belonging to themſelves, *viz.* "We put hell-fire in the place of the blood of Chriſt."

I acknowledge that puniſhment will do nothing towards changing the *nature* of a ſinner; but that it will be of no uſe in ſubduing the evil in his nature, of ſubduing his diſpoſition from rebellion tō ſubmiſſion, is a poſition which cannot be granted: it not only is contrary to the general practice of both God and man, but alſo contrary to matter of fact. What was it that brought the prodigal ſon to a knowledge of himſelf but his miſerable ſituation, and the experimental want of all things? What was it that brought the rich man to ſuch a ſtate of humility, as to beg of Abraham to ſend Lazarus to relieve him? In this ſtate the rich man is repreſented as having leſs compaſſion on Lazarus than the very dogs; but in hell he is humble enough to receive a moment's ceſſation, by the gift of one drop of cold water from that very man whom before he deſpiſed. The rich man, having experienced the evil of ſin, is moved with compaſſion towards his brethren; and although he failed in one petition, yet he murmurs not, but prays that Abraham would ſend that very man, who before was ſo deſpicable in his ſight, that his brethren might be warned, leſt they alſo come to the ſame place of torment. But although he is denied even this, yet he murmurs not; but when Abraham puts him in remembrance of his conduct, he hears it with humility, and tacitly confeſſes his puniſhment juſt, and ſo ſinks under the weight of tranſgreſſion. The rich man, therefore, was a better man in hell than he was when he exiſted in this ſtate.

But as a few texts are referred to, in order to prove the doctrine of endleſs puniſhment, it is neceſſary that I take ſome notice of them. The firſt is from Luke, xvi. 26. The miniſter ſays, "When, therefore, our Lord repreſents that there is no paſſage between hell and heaven in the parable of the rich man and Lazarus, he contradicts the ſentiment of thoſe men." Our Lord repreſents Abraham as ſaying, "Beſides all this, between us and you there is a great gulph fixed; ſo that they which

which would pass from hence to you cannot; neither can they pass to us that would come from thence." But how does this prove endless punishment? Hell is a prison, and the prisoners are confined by a great gulph. Now what kind of prison would it be, if the prisoners and others had liberty to pass and repass as they pleased? but Christ is the prison-keeper---" He hath the keys of HELL and of death.---He is Lord *both of the dead* and the living.- -He shutteth and no man openeth, and he openeth and no man shutteth.---By his blood shall the prisoners be sent forth out of the pit wherein is no water.---O (שאול) hell, I will be thy destruction." And again---" O (ἅδη) hell, where is thy victory?" Thus, not only the prisoners shall be delivered, but the prison itself shall be destroyed. When, therefore, our Lord represents Abraham as saying—— " Between us and you there is a great gulph fixt," he does not, by any means, intend to contradict the sentiment of the Universal Restoration.

The minister also quotes Eccles. xi. 3. " As the tree falls so it lies; and as death leaves us, so judgment will find us." The latter part of this sentence is an interpolation. To interpolate the Scriptures is unpardonable in any man, but especially in a minister. " And as death leaves us, so judgment will find us," are words which cannot be found in all the Bible: and with respect to the words, " As the tree falls so it lies," I advise the minister to read the passage; and when he, or any other, can find any thing in it relating to departed spirits, I shall be thankful to have it communicated to me.

He then quotes Mark, ix. 44. but not quite right. The words run thus---" Where their worm dieth not, and *the* fire is not quenched." Our Lord here calls the fire of hell inextinguishable. " *Where* (says he) their worm dieth not," *i. e.* in hell their worm does not die, " and the fire is ὁ σβεννύμενος, not extinguished." How long the fire of hell will be inextinguishable, this verse does not inform us. Mount Ætna and Vesuvius have long been fires inextinguishable. And the Scriptures speak of inextinguishable fires, that have ceased to burn. Nothing, therefore, can be inferred in favour of the endless duration of hell-fire, because our Lord calls it inextinguishable.

The last passage quoted is in Rev. xxii. 11. " He that is filthy, let him be filthy still." But here again no word is used to express the duration of that state. The phrase is used by the apostle Paul---" He that is ignorant, let him be ignorant still." The apostle surely did not mean to say, That all those

who were ignorant of the gospel, should eternally remain so.

But he says, "there are many other similar passages." If there are a thousand other passages, and all *similar*, they prove nothing more than those already quoted; and that they do not prove endless punishment, I think is evident.

If this minister will come forward in your Miscellany as an opponent, I am ready to meet him; or if he chuse to come forward as an inquirer into the statement and truth of the doctrine of the Universal Restoration, I am ready and willing to give him every assistance that lays in my power. But at present I am constrained to say, that endless punishment is grounded in ignorance and opposition to the word of God.

I remain, dear Sir,
Yours, &c.

MARCH 10, 1799. ABRAHAM BENNETT.

"SORROWS OF WERTER" CENSURED.

THE following is taken from the Supplement to the Gentleman's Magazine for 1784---I think it ought to be inserted in the Universalist's Miscellany.

Yours, &c.
SENEX.

HIGH WYCOMBE,
MR. URBAN, DEC. 6.

IN your Obituary for last month (November) I met with the *sudden death* of a Miss Glover. You have mentioned a circumstance relating to it, which you think proper to be made known, *viz.* That the *Sorrows of Werter* lay under her pillow; and I, never having seen the book, was induced to give it a reading. I perfectly agree with you, that it is a pernicious book: and if you judge the following reflections, put down after the perusal, calculated in any degree to obviate the evil tendency of that work, I beg you will oblige your constant reader and occasional correspondent by giving them a place in your various and useful miscellany.

The idea of God, admitted by all who acknowledge his existence, is the idea of a *perfect Being*.

Revelation teaches us, that God stands in the relation of *a father* to his human creatures. "Though Abraham be ignorant

rant of us, (ſaith the prophet) and Iſrael acknowledge us not, *doubtleſs thou art our father*: we all are the works of thy hands." The apoſtle likewiſe aſſerts that we are the *offspring* of the Divinity. And Chriſt himſelf has commanded, "When ye pray ſay *Our Father*," &c.

All true Theiſts are agreed that the world is governed by the Providence of God, and that he diſtributes rewards and puniſhments to thoſe who are the proper ſubjects of them. Let us then enquire what is the deſign of *puniſhment* in human governments. All wiſe and good men will ſay, it cannot be *revenge*; and I believe they will ſay further, that at leaſt one end is the *prevention* of crimes. But will they not alſo allow, that, if a government were perfect, its objects would be, not merely the *prevention* of crimes, but the *reformation* of the criminal? Now, who that believes in God will diſpute the *perfection* of his government? And if not, what is the natural inference?

If we conſider the Deity under the character of *a parent*, muſt we not own, that one man is as truly his offspring as another? And what may one reaſonably look for at the hands of a good parent? Will not that parent naturally provide ſuch an education for his child as ſhall ſecure (if poſſible) the child's *improvement and happineſs?* And is not this a thing very poſſible with the heavenly Father to do in behalf of all his human offspring? With regard to thoſe that love God, we are told, "all things work together for their good:" if, then, it pleaſe God, why may not all things work together for the good of *all?* Is there any thing abſurd or unnatural in the ſuppoſition? Or, on the other hand, doth it not very well correſpond with the Divine character, ſuch as we have collected it from reaſon and revelation? Doth it, moreover, correſpond at all with that Character to create beings for *miſery?* But if we allow, that any are finally miſerable, can we avoid allowing that they were made for that very purpoſe, unleſs we grant that the *Divine intentions* have been *fruſtrated?* And if this be admitted, where is the perfection of the Deity? We remember, however, to have been told, "The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations." If any ſhould think that the goodneſs of God intending, and, in his own time, effecting Univerſal happineſs, encourages them to *licenciouſneſs*, inſtead of leading them to *repent*---it is poſſible, that their repentance may be the reſult of a *ſevere diſcipline*; *how ſevere God only knows*---Enough for us to know, that no un-

neceſſary ſeverity ſhall ever take place under the Divine adminiſtration; and that even they who ſuffer moſt, ſhall, in the end, confeſs it was *good* for them to have been afflicted. I rejoice to find the following expreſſions drop from the pen of Dr. Stennet.---" God is love. His moral perfections are all of them ſo many modifications of love." I rejoice, becauſe they ſo well expreſs what I apprehend to be the trueſt and moſt perfect idea of God. And from hence it follows, that the moſt *gloomy* diſpenſations of Providence proceed from the *moſt benevolent intentions*, as will appear in due time. The light in which we ſhould view all the calamities of the world, and all calamity whatever, is ſo happily repreſented in the Epiſtle to the Hebrews, that I cannot forbear tranſcribing the paſſage---- " We have had *fathers of our fleſh*, who corrected us, and we gave them reverence: ſhall we not much rather be in ſubjection to the *Father of ſpirits*, and live? For they verily for a few days, chaſtened us *after their own pleaſure*, but he *for our profit*, that we might be partakers of his holineſs."

By the law of nature, (which is God's law) it is ordained, that he who believes and confides in the fatherly goodneſs of his Maker, ſhall have peace in the midſt of calamity; but he that atheiſtically cenſures and quarrels with the Divine government, muſt inevitably be miſerable, till he become better minded.

How amiable that complacency in the mind of him who devoutly worſhips the Everlaſting Father, and rejoices to *imitate* that Good Being whom he worſhips!

How ſhocking the *gloomy and violent paſſions* that agitate and torment the mind of a *Werter!* and how different the *exit* of ſuch characters from the ſtage of this mortal life! " Mark the perfect man, and behold the upright, for the end of that man is peace!"

THEOPHILUS.

N. B. The *Sorrows of Werter* is one of thoſe poiſonous *novels*, of which the preſent age has produced ſo great a number, to injure the minds of unthinking youth. It has a tendency to beget a diſtruſt of the wiſdom and goodneſs of Providence---a total denial of providence is the natural reſult of this---ſuicide is often the end of both. The providence of God appears evident in many points of light, but in none is it ſo glorioufly conſpicuous as in the doctrine of the Univerſal Reſtoration. The writer of the above article did wiſely in oppoſing

oppoſing the bickerings of atheiſm by the ſublime view of providence which the Univerſal Doctrine affords.

EDITOR.

ON THE ILL EFFECTS
Likely to be produced by the Miſſionaries lately ſent abroad preaching the Doctrine of
ENDLESS PUNISHMENT.

AT a time when the religious of almoſt all denominations are ſending miſſionaries into various parts of the world to convert the heathen to the knowledge of Chriſtianity, it is natural for a thinking mind to reflect on the probable conſequence of ſuch miſſions, and the tendency they may have to produce the effect for which they are deſigned.

It is, I believe, admitted by the beſt judges of human nature that the moſt powerful principles in man are thoſe of HOPE and FEAR---theſe are the main ſprings of action in every individual, and they muſt be conſulted in all appeals to the human ſpecies. The all-wiſe Creator, who beſt underſtands the compoſition of man, "who knoweth, (to uſe the language of inſpiration) whereof we are made," has ſufficiently convinced us of this by his frequent addreſſes to our hopes and our fears throughout the Sacred Writings. The joys of heaven and the horrors of hell are painted in glowing colours---the brighteſt promiſes and the moſt awful denunciations are alternately uſed to awaken in our breaſts the keeneſt ſenſations of happineſs and miſery. The beſt writers, the greateſt orators, the wiſeſt legiſlators have availed themſelves of theſe principles in man. We find the apoſtle Paul (the beſt ſkilled in oratory of any of the diſciples) ſometimes uſing gentle perſuaſion, ſetting forth the goodneſs of God, in order to lead men to repentance---at other times awakening their fears by the example of God's judgments on the diſobedient Jews and others---"knowing, therefore, the terror of the Lord (ſays he) we perſuade men." But the misfortune is, mankind have puſhed the doctrines ariſing from a conſideration of the goodneſs and juſtice of God too far. The antinomian has ſuppoſed that, becauſe God is good, he will not puniſh at all; and the reſt of the religious world, with a very ſmall exception, not content with threatening ſinners with ſuch puniſhment as the Scripture warrants---thinking that the fears of men cannot be too much excited---

have

have repreſented the Deity as the moſt implacable, inexorable Being towards the diſobedient---a Being, who will puniſh them "without mercy, and without end."

I do not know whether it has ever been aſcertained which of thoſe principles, namely, hope or fear, is the moſt predominant in man; if one is more ſo than the other, of courſe he is to be addreſſed with the greater fervency on that ſide which preponderates. But if he is alike ſuſceptible of impreſſion on either ſide, I ſee no reaſon why his hopes or his fears ſhould be excited one more than the other; but I think there is a greater danger in working upon the latter to too high a pitch than the former.

David (who is ſaid to be a man after God's own heart, or *mind*, and who, conſequently, muſt be ſuppoſed to have nearly the ſame judgment in this caſe as the Almighty himſelf) ſeems to think, that ſetting forth *the mercy of God* is better calculated to inſpire man with a proper fear, than threatening him with *endleſs puniſhment*; addreſſing God, he ſays, "With thee there is MERCY, *therefore* ſhalt thou be feared." And the apoſtle Paul tells us, (Rom. ii. 4.) that the *goodneſs* of God leadeth to repentance. It ſhould ſeem, therefore, that of the two ways of addreſſing men, this is the moſt likely to ſucceed with them.

Let it be obſerved, that it is the untutored ſavage (ſo called), the uninformed mind of the Indian, the man of nature, that the miſſionary has to do with; who, though he has not the advantages reſulting from education, is happily free from its prejudices. Theſe men, however abject they may appear to Europeans, are poſſeſſed of common ſenſe, and are able to detect palpable contradictions. They all have ſome idol which they worſhip as their God: the miſſionary has, therefore, firſt, to convince them that their idol is not worthy of worſhip, and then to ſet before the eyes of their underſtanding a God who is, in every reſpect, intitled to and deſerving of their love, their fear, and complete adoration. What ſort of a being, think you, is likely to meet with the approbation of this child of nature?---A being of infinite wiſdom, love, and power, whoſe every diſpenſation, from firſt to laſt, is founded in mercy, who deſigns the good of his creatures in the ſevereſt of his chaſtiſements?---or a being of inexorable juſtice, when once his diſpleaſure is completely provoked, that then cries and entreaties will never avail---he will never forgive---never be reconciled---no, never, to all endleſs eternity? Will not the untutored mind of the pagan ſhrink back with horror at ſuch a portrait

portrait of Deity? Will he not prefer his idol, which he will be led to look upon as a model of perfection, when compared with that exhibited by the miſſionary? Yes! nature ſhudders at the thought! and I will be bold to ſay, that neither the Jews under the Old Teſtament diſpenſation, believed in the doctrine of endleſs puniſhment, (if they believed in any future puniſhment at all, which ſome have denied) nor the reſt of the world, who were pagans. No! it was left for the Chriſtian ſchoolmen to diſfigure revealed religion, and make it ſpeak ſuch language as uninformed nature would bluſh to bear.

As I obſerved before, if the ſavage has not the advantages of education, he is free from its prejudices---he has likewiſe common ſenſe enough to detect palpable contradiction---and he will ſoon have occaſion to exerciſe that faculty in hearing the miſſionary deſcant on the nature and attributes of God. What muſt he think when he hears him, in one breath, declare that God was ſo *compaſſionate* as to give his only ſon to die for mankind, and, in the next that he is ſo *cruel* as to puniſh, without mercy and without end thoſe who do not *immediately* fall in with his method of ſalvation. I am confident, that if the miſſionaries ſent out do not hide this feature in the character of their Deity, they will have no ſucceſs in preaching to thoſe who are free from the ſhackles of prejudice---ſuch doctrine being contrary to *plain common ſenſe*. And I am not afraid to hazard an opinion, (however I may be deemed dogmatical for ſo doing) that if the Univerſaliſts were able to ſend out miſſionaries, they would with the ordinary aſſiſtance of the Holy Spirit, do much more good than their brethren, owing to the benevolence of their ſcheme, and the amiable views it preſents of the Almighty.

The doctrine of endleſs miſery has been the means of converting more Chriſtians (I mean nominal ones) from Chriſtianity to atheiſm, than pagans from paganiſm to Chriſtianity: for, as Mr. Weaver obſerves *, men of deep thinking naturally infer---If there be a God, he muſt be a being of infinite goodneſs, wiſdom, and power: but being told by divines, that revelation informs us, he will puniſh without mercy and without end, they inſtantly reject all Chriſtianity---and then revelation itſelf---and, perhaps, the being of a God; ſuppoſing it better to believe there is no God, than adopt ſuch diſhonourable views as to apprehend, that the Supreme Being can be poſſeſſed of infinite cruelty. It is therefore evident, that the man

* Endleſs Miſery overthrown, p. 2.

who

who promulgates this doctrine dishonours God as much (if not more) than he who denies his very existence---though I grant he may not design it. The following extract from a pagan author *, may serve to shew how repugnant this doctrine is to the feelings of men of that description. "The atheist, who denies a God, does him less dishonour than the man who owns his being, but at at the same time believes him to be cruel, hard to be pleased, and terrible to human nature. For my own part, I would rather it should be said of me, that there was never any such man as Plutarch, than that Plutarch was ill-natured, capricious, or inhuman."

Not only Plutarch, but Pythagoras, Plato, Cicero, and all the other philosophers who believed in a future state, were far from consigning the *greater part of mankind* to endless misery. Plato, indeed, supposed that *some* might sin in such a manner as to become incurable, and thereby obnoxious to eternal punishment; but he considered those to be few, in comparison to the other part of mankind, whom he believed, were either purged here from their sins, or else with future punishment, by means of transmigration. This will appear from the following statement of his sentiments by a very ingenious and correct writer †. "Plato (says he) classed souls, at their going out of the body they had informed, into three sorts---the incurable, the curable, and the pure. The first were consigned to eternal punishment---the second were made pure by means of *transmigration*, which answered the purpose of a modern purgatory, and prepared them to ascend to their ancient habitations---the last having been purified before death, wanted none after it, but returned back to the Soul of the Universe (God) when it left the body. And in this he followed Pythagoras, as Cicero afterwards followed him; the latter being such an admirer of Plato, that on one occasion he said, "It is better to err, and be wrong with Plato, than to be in the right with other people."

But as example is better than precept, so facts adduced in evidence have a greater tendency to strengthen the cause we espouse, than a multiplicity of arguments; I shall therefore conclude this essay with the following well authenticated one, to shew *the ill effects produced by missionaries preaching the doctrine of endless punishment*, and that that doctrine is not calculated to soften the heart of the savage, the pagan, or the no less obdurate heart of the man in civilized society.

* Plutarch. † See Crawford's Dissertation on the Phædon of Plato.

When

When a certain catholic nation ſent miſſionaries to Japan to convert that nation from paganiſm, it appears the Japaneſe heard all the doctrines advanced by thoſe miſſionaries with patience, until they came to ſhew the conſequences that would enſue to thoſe among them who rejected the goſpel, namely, that they would render themſelves obnoxious to eternal (that is, as they explained it, to endleſs) torments in the priſon of hell. Then we are told, that the Bonzes (an order of prieſts among the Japaneſe) began to ſtir up the people againſt the miſſionaries, and to ſhew the inconſiſtency of their doctrines, who, after ſetting forth the love of God to be ſuch towards his creatures, as to induce him to give his only ſon to die for them, ſhould likewiſe declare him to be a being of implacable wrath and *endleſs fury* towards the damned, whom the Scriptures repreſent as the greater part of his rational intelligences; affirming, that "ſtrait is the gate and narrow is the way, that leadeth unto life, and *few* there be that find it; but broad is the way and wide is the gate that leadeth unto deſtruction, and *many* there be that go in thereat."

"What God (ſaid they) is it which this ſtrange Bonze comes to declare to us? A *cruel deity*, who has built frightful hells to *torment men with eternal puniſhments*, without being willing to be appeaſed, or to take pity on their ſufferings."

The Bonzes then inflamed the people, by repreſenting to them the INCONSISTENCY of ETERNAL PUNISHMENTS with the ATTRIBUTES of GOD. Vide Life of Ignatius a Loyola, Founder of the Sect of Jeſuits, 2 vols. 12mo.

J. H. PRINCE.

REVIEW OF BOOKS.

ARTICLE I.

An Eſſay on Univerſal Redemption; tending to prove that the general Senſe of Scripture favours the Opinion of the final Salvation of All Mankind. By John Brown, M. A. late of Sidney Suſſex College, Cambridge. Price 1s.

THE writer of this article is, we underſtand, a miniſter of the eſtabliſhment. Several men of great learning and piety have heretofore borne their teſtimony to the Univerſal Doctrine in the eſtabliſhed church, as Ruſt, Tillotſon, Burnett, Whiſton, Law, Stonehouſe, Newton, &c. But as their works

are voluminous, and what they have written upon the ſubject was not printed ſeparate, it never circulated much beyond the circle of the learned and curious. The preſent writer has preſented to the public a ſmall, plain, and popular pamphlet upon this very intereſting theme. Doubtleſs, a very expeditious and almoſt certain method of propagating a ſentiment is by the publiſhing of ſmall tracts. To this is owing the rapid ſpread of infidel principles, which we have unhappily witneſſed within theſe few years. If infidels have ſuch wiſdom and zeal for their cauſe, ſhall not Chriſtians have more? Univerſaliſts, in particular, ought not to be backward in diſſeminating the knowledge of divine love in Chriſt Jeſus. Mr. B. conſiders the genuine import of the word αιων and its derivatives, by which the duration of future puniſhment is expreſſed in the New Teſtament. He contends that αιων does not in the leaſt refer to eternity, but that it expreſſes only a long duration; and that its derivatives, therefore, can only mean a limited duration. He then touches upon moſt of the uſual topics of argument on which the Univerſal Doctrine is founded, and concludes with a brief view of the practical effects of the ſentiment. Some friends of the doctrine may perhaps think that Mr. B. has not been ſufficiently *evangelical*, but that he aſcribes too much to the endeavours and ſufferings of the creature. However this may be, we believe that his book is of uſeful tendency, and will have its good effects, particularly among the members of the eſtabliſhed church, among whom the doctrine is, as yet, but little known. Upon the doctrine of Annihilation Mr. B. animadverts as follows:

"The words *death*, *perdition*, *deſtruction*, which are applied in Scripture to the future ſtate of the wicked, are ſuppoſed, by ſome, to imply *the eternity* of their *future torments*, and by others, that thoſe torments will end at length in their *deſtruction*, (taking the word in the literal ſenſe) or *annihilation*. "It is, (ſay they) an evident abſurdity to ſuppoſe the puniſhment of *death* inflicted for a limited time, or with any view to correct the judgment, or reform the principles of the offender; that ſtate, therefore, which is deſcribed by ſuch terms, whatever it may be, muſt be eternal and unchangeable." This, however, ſeems to me to be judging of the Deity by human laws. Theſe, indeed, cannot inflict the puniſhment of death with any view to the reformation of the offender. But with Deity the caſe is certainly different. If we take the word *death* in its literal ſenſe, nothing is more certain than that it is inflicted for a limited time, and that at the reſurrection the ſoul will be again united

to

to the body. Judging, then, from the uſual interpretation of metaphorical language, we have, I think, no reaſon to imagine, from the future ſtate of the wicked being deſcribed under the metaphor of death, that it will be, in the proper ſenſe of the word, eternal."

We obſerve, that the phraſe *Univerſal Redemption* is uſed inſtead of *Univerſal Reſtoration*. This is not the uſual mode of ſpeaking upon this ſubject; but perhaps Mr. B. might have his reaſons for his phraſeolog ; and as Univerſal Reſtoration is founded upon Univerſal Redemption, he might think the former was neceſſarily included in the latter.

ARTICLE II.

An Abridgment of Five Diſcourſes on different Subjects, intended to obviate ſeveral Objections which have been made to the Doctrine of the Univerſal Reſtoration, and calculated to anſwer other important Purpoſes. By Richard Wright, Wiſbech. Price 1s. 6d.

IT was with great pleaſure that we read this Abridgment, and it is with equal pleaſure that we announce it to the public. The contents are as follow:

I. An Attempt to prove that nothing is impoſſible with God.

II. The Lordſhip of Jeſus Chriſt, as Mediator, aſſerted.

III. The Practical Tendency of the Univerſal Doctrine examined.

IV. Obſervations concerning the Firſt Fruits of the Creatures.

V. The Cauſe, Nature, Extent, and Deſign of Future Puniſhment.

When any doctrine of divine truth is little known and much oppoſed, the profeſſors of it will act much on the defenſive; but when it is better known and approved of, its friends will dilate upon it, ſhew its connection with other parts of truth, and point out its genuine practical effects. This Mr. W. has done in relation to the Univerſal Doctrine. We are happy to ſee its practical uſes ſo ably ſet forth, and demonſtrated in ſo clear, rational, and maſterly a manner.

"The Univerſal Doctrine (ſays Mr. W.) places the divine character before the ſinner who is under deep conviction of ſin, and feels the greateſt diſtreſs on account of his tranſgreſſions,

in that light which is beſt calculated to excite him to hope in the divine mercy, and truſt in God for his ſalvation. The great obſtacle which prevents ſenſible ſinners looking to God for deliverance, is their ſuppoſing that their ſins have extinguiſhed his love to them, and that he is full of wrath and fury againſt them. If, in ſuch a ſtate of mind, they hear that the ſins of creatures are capable of quite extinguiſhing the divine love to them, and of kindling in God implacable wrath, unrelenting revenge, and endleſs fury againſt them, it will be natural for them to ſuppoſe, that this is the caſe with reſpect to themſelves; which ſuppoſition is calculated to extinguiſh all hope in their breaſts, and drive them to deſpair: but if they be aſſured, that nothing can extinguiſh the love of God to his creatures---that his wrath proceeds from love---that all the puniſhments inflicted by him are intended for the good of his creatures, to bring them to proper reflection---that, as a proof of his love to ſinners indiſcriminately, he gave his ſon to die for them---that their ſins have made no change in God, only in themſelves---that, conſequently, nothing is neceſſary, but for them to be brought to a proper ſtate of mind, in order to their receiving the divine mercy and grace---ſuch views of things will be calculated to remove their doubts of the poſſibility of ſalvation, and bring them to truſt in the name of the Lord; for they that know his name will put their truſt in him. The reaſon why ſinners do not truſt in God is becauſe they continue ſtrangers to his love as revealed in the Scriptures; but the views entertained of the divine character by Univerſaliſts are calculated to aſſure ſinners univerſally of the unchangeable love of the Moſt High to them, conſequently to bring them to put their truſt in him."

"As we cannot love any object farther than that object appears lovely in our eyes, I conceive the Univerſal Doctrine is calculated to inſpire the Chriſtian with more love to God than the oppoſite view of ſubjects, as it makes his character appear in the moſt amiable light. As it is declared, that *we love him becauſe he firſt loved us*---as his love is the cauſe of our love to him---and as cauſes operate in a moral ſenſe no farther than they are perceived and felt, it cannot be ſuppoſed that we can love God any further than we have a perception of his love. If our views of his love be narrowed, our love to him will be narrowed in proportion. If our views of his love be enlarged, our love to him will be enlarged likewiſe. The reaſon why men do not obey God, is becauſe they do not love him; the reaſon why they do not love him, is becauſe they do not believe that

that he loves them; hence I infer, that the Universal Doctrine is calculated to make all men obedient to God, because its direct tendency is to make them love him, by convincing them that he loves them." Third Discourse, p. 41.

We give this as a specimen of Mr. W.'s application of the doctrine to the case of awakened sinners, and for the consolation of the wounded in spirit. Nor does he make less worthy use of it in alarming the consciences of the careless. He sets the terrors of the Lord in array against transgressors, and demonstrates, that there is no occasion to preach *endless* damnation in order to affect the conscience, and teach sinners to flee from the wrath to come. Hear him.---

"Some have supposed that the future punishment of the wicked will be nothing more than the guilt and wrath which they will be the subjects of in their own minds: now, though I by no means think this will be their proper punishment after the last judgment, yet guilt and wrath are effects of sin which will remain upon them, while in a state of punishment, and, no doubt, add to their misery. Guilt is a consciousness of sin; wrath, as it relates to the mind, a sense of the displeasure of God against sin; both these the wicked must be the subjects of, in the fullest sense, after the judgment day; for after every thing is laid open, they can no longer remain ignorant of any thing they have done, they must have a compleat consciousness of all their iniquities, they will know what they are punished for, nor can they avoid being deeply sensible of the Divine displeasure against sin, when they experience the dreadful effects thereof. Solomon says, *a wounded spirit who can bear!* But of all wounded spirits, a spirit wounded with guilt, with a deep sense of the displeasure of God, is the most unbearable. And if it be so now, what must it be in the future state, when there will be nothing to alleviate the pain, or to divert the attention! There will then be *indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil*, when they shall be all convinced of their ungodly deeds," &c.

"When the ungodly are sentenced to depart from the Lord into the lake of fire, they will be deeply sensible of the loss incurred by their transgressions. After seeing Christ on the throne of his glory, and the righteous at his right-hand---after hearing him bless them in the name of his Father, and invite them to inherit the kingdom prepared for them---for the wicked to hear the judge pronounce them accursed, with the same lips with which he blessed the just---to find themselves doomed to suffer in the fiery lake, while the righteous are reigning with

with Chriſt, muſt ſurely convince them that the loſs they ſuſtain, in conſequence of their having rejected the ſaviour, and refuſed to bow to his eaſy yoke, is incalculably great!—— It will not then appear a light thing to have rejected the goſpel---to have trifled with our own ſouls---to have ſquandered away our precious time in vanity and folly---to have ſlighted opportunities of attending to the things which belong to our peace---to have been aſhamed of Chriſt and his followers---to have omitted the practice of benevolence and mercy---to have expoſed ourſelves to the lake of fire, by preferring the pleaſures of ſin to ſuffering reproach with the people of God. No; the remembrance of theſe things will then fill the minds of ſinners with deadly ſtings."

"There are perſons who will not admit that future puniſhment can be ſufficiently alarming, unleſs it be ſuppoſed to endure to all eternity: but ſurely what we have noticed under the preceding head muſt be ſufficient, if properly conſidered, to alarm the ſtouteſt hearted ſinner; be this as it may, I am well convinced that puniſhment will not be abſolutely endleſs." Fifth Diſcourſe, p. 68.

The Fourth Diſcourſe, concerning the Firſt Fruits of the creatures, we particularly recommend to every ſerious Chriſtian. It contains ſtrong motives to action, by exhibiting the advantages which *are* and *will be* enjoyed by the firſt fruits, and which will not be enjoyed by the reſt of mankind.

On the whole, we believe that Mr. W. has performed an acceptable ſervice to the church of God. We wiſh, indeed, that inſtead of an *Abridgment*, he had publiſhed his Five Diſcourſes at large.

ARTICLE III.

An Addreſs to Candid and Serious Men. By ſome Friends of Mankind. Third Edition. Price 2*d.* or 1*s.* per Dozen to give away.

THE Lord gave the word, and great was the company of them who publiſhed it. This day is this ſaying fulfiling in our ſight. A few years ago Mr. Winchester ſtood alone in this land as a rational writer, without myſtery, in defence of the Univerſal Doctrine; but now there are ſeveral writers, as well as preachers, upon this ſubject, who do not ſpeak like Moſes, in dark and veiled ſpeeches, but like Paul, who uſed great

great plainneſs of ſpeech. May their number increaſe a thouſand fold, and their ſpeech be heard to the ends of the earth! Theſe Friends of Mankind have taken the *ſcriptural* features of Calviniſm and Arminianiſm, and harmonized them upon the grounds of the Reſtitution of all Things. Upon the ſame ground alſo they have addreſſed the Deiſts, to great advantage. The piece is ſhort, plain, and popular: well calculated to diſſeminate truth among the lower orders of mankind ---among whom, we underſtand, ſome thouſand copies have already been diſtributed---well diſpoſed perſons having purchaſed many to give away.

ANSWERS TO MATHEMATICAL QUESTIONS.

Anſwer to Queſtion II. Vol. iii. P. 27.

1. FROM A and B's ſums ſubtract A and C's; the remainder 18*s.* is the difference between the ſhares of B and C.

2. Add this 18*s.* to B and C's ſum; the amount is 11*l.* 12*s.* and the half will be B's ſhare, namely, 5*l.* 16*s.*

3. From 16*l.* 6*s.* take 5*l.* 16*s.* the remainder is A's ſhare, 10*l.* 10*s.* and conſequently C's ſhare is known to be 4*l.* 18*s.*

The ſame anſwered Algebraically.

Put x for 16*l.* 6*s.* z for 15*l.* 8*s.* y for 10*l.* 14*s.*

Then $a + b = x$ $a + c = z$ $b + c = y$

or $a = x - b$ $c = y - b$

$$x - b + c = z$$
$$x - 2b + y = z$$
$$2b = x - z + y$$
$$b = \frac{x - z + y}{2}$$

or 5*l.* 16*s.* B's money
10*l.* 10*s.* A's do.
4*l.* 18*s.* C's do.

T. W.

Anſwer

Anſwer to Queſtion III.

PUT x for the part blown down; then will $100-x$ repreſent the part ſtanding; and the two parts, with the given diſtance at bottom, will form a right angled triangle.

Then by Euclid, 47. 1.

$$\overset{2}{x} - \overset{2}{\overbrace{100-x}} = \overset{2}{40}$$

Or $x^2 - 10000 + 200x - x^2 = 1600$

By diviſion,

$$2x + 100 = 16 \text{ or } x = \frac{116}{2} = 58$$

Whence the part blown down being 58, the part ſtanding is 42 feet.

N. B. The firſt Queſtion is either improperly ſtated, or I do not clearly comprehend the propoſer's meaning.

ON REPROBATION.

DEAR SIR,

NO doctrine has been introduced among the profeſſors of the goſpel, which appears to me more diſhonourable to God, more diametrically oppoſite to all the Divine perfections, more completely deſtitute of the leaſt countenance from the holy Scriptures, more ſhocking to all the feelings of the tender and benevolent mind, than the Calvinian doctrine of Reprobation. The excluding millions of the human race from the leaſt ſhare in the Divine love, as diſplayed in the goſpel, the ſhutting them totally out from grace and ſalvation, the putting them under the *bann* of the Divine empire, and conſigning them over to the devil, to be tormented with him to all eternity, not to ſay the preordination of their ſins as the means of their damnation, by an eternal, unconditional, irreverſible decree, which all their prayers, tears, and ſufferings never can ſoften, nor all their efforts prevent the execution of, ſo as to obtain a more favourable deſtiny, would reflect the greateſt diſhonour upon the character of the MOST HIGH, could never be reconciled with the repreſentation which the Scriptures give us of his juſtice and wiſdom, to ſay nothing of his infinite goodneſs

and

and love; yet this is the light in which Calvinian Reprobation has placed things before us.

The more moderate Calviniſt, ſhocked by this doctrine when plainly ſtated in its native colours, ſurrounded with all its horrors, endeavours to hide its moſt glaring deformities by palliations, and attempts to make it appear leſs frightful by drawing a veil over it: but it cannot be---its deformities are too prominent, and the veil too thin; the monſter will ſtill appear---will ſtill ſcandalize the Chriſtian's God---will ſtill terrify the minds of enquirers after truth, and drive unbelievers from the temple of revelation, ſo long as they imagine it contains ſo horrid a ſpectre. Not all the art of logic, all the trappings of ſophiſtry, nor all the decorations of rhetoric, can conceal the malignity and ferocity which ſuch a doctrine imputes to the God of infinite goodneſs, transforming him into an almighty monſter, and ſuppoſing him to view with equal complacency, the miſery of ſome of his creatures, and the happineſs of others.

In oppoſition to the above, the moderate Calviniſt will tell us, that God reprobates men for their ſins. This poſition, connected with the general ſyſtem of Calviniſm, will be found altogether fallacious. Could the ſinner avoid thoſe ſins which occaſion his reprobation? The Aſſembly's Catechiſm, which is ſtill in uſe among ſome pious Calviniſts, anſwers this queſtion in the negative; for it teaches even children to liſp out, that God hath foreordained whatever comes to paſs. (Perhaps ſome good men might trace back the attachment which they ſtill feel to ideas unworthy of God to their infant impreſſions, made by that Catechiſm) If the ſinner could not avoid thoſe things which are the cauſe of his being reprobated, (and if God hath ordained them, who can withſtand his ordination?) it will follow that reprobation is the effect of a ſovereign decree. Will not the Calviniſt contend, that all mankind are ſo fallen in Adam, that they are born completely depraved and polluted, in a moral ſenſe, that a life of ignorance, enmity, and rebellion is the certain conſequence of being born in ſuch a ſtate; and that, unleſs God interpoſes, by his ſpecial grace, the ſinner will certainly continue in enmity and rebellion---die in his ſins---and ſo be irrecoverably loſt? Will he not maintain, that God determined never to extend his love to the reprobates? never to make proviſion for their ſalvation, by giving his ſon to die for them? never to interpoſe by his grace for their recovery---without which grace their damnation is inevitable?

Are not these the sentiments of even moderate Calvinists?---And do they not lead to the conclusion which I have stated above, (*i.e.*) that Calvinian Reprobation makes the destruction of the wicked to result from God's decrees?

Reprobation has been supposed to illustrate and display, in the most glorious light, the riches of God's grace to the elect, the vessels of mercy. As if eternal love would not be sufficiently conspicuous, unless it had eternal hatred for a foil to set it off! As if sovereign grace could not excite enough admiration without being contrasted with implacable wrath! As if divine mercy must derive its chief lustre from a destitution of mercy to millions of creatures! As if the eternal happiness of the elect would lose half its charms, if they had not the endless misery of the reprobate to brood over! Must a good man have dark shades in his character to make his goodness conspicuous! Rather do not the dark shades tend to obscure his goodness? Must he needs do some things which are injurious, or omit doing all the good in his power, lest the good he does should not be enough seen? Must he be implacable in his resentment to his enemies, that his friends may believe he loves them? Must he shut up his bowels of compassion to many wretched objects, in order that it may be evident that he is compassionate to some? No, men do not reason thus respecting each other---then why will they reason thus respecting God? Why will they suppose that there must be some dark shades in the picture of his designs and dispensations, in order to the light displayed therein being rendered gloriously visible?

O my God! thine adorable character---thy nature, which is love---thy designs and dispensations, which all originate in and proceed from love---thy declarations of universal love, unbounded goodness, never-failing compassion, and mercy which endureth for ever---what thou hast done in creating, preserving, giving thy son to die for, and directing the gospel of thy grace to, all mankind----what thou hast declared in thy word concerning what thou wilt do for thy creatures in the ages to come---all, all excite in my mind an abhorrence of the black decree which men have imputed to thee, and convince me, that their representation is unjust.

The foregoing remarks are an introduction to what I have to communicate on the subjection of Reprobation. I remain, dear Sir, sincerely yours in the bonds of truth and love,

WISBEACH,
MARCH 20, 1799. R. W.

LEX

LEX TALIONIS.

To the Editor of the UNIVERSALIST'S *Miscellany.*

MR. EDITOR,

THE desire of appearing witty, and the failure in the attempt of being so, often subjects men to those feelings which the man of sense is a stranger to. A correspondent, who calls himself a Lover of the *Lex Talionis*, has met with such failure in applying an expression which I used on another occasion to the criticism inserted in January's Miscellany, on Psalm xlix. 19. In opposition to that gentleman's misrepresentation, (see p. 60.) I again affirm the version of Pagninus to be as I have quoted it. The edition I use is Leusden's, printed by Bowyer, London, 1758.

It is probable your correspondent, finding Pagninus's name in the title page of Montanus's Hebrew Bible, took it for granted, that the interlineary version was that of Pagninus; for, upon comparing his statement of the reading therewith, I found them exactly to agree. But had he referred to the margin of that book, he would have found Pagninus's version just as I have represented it: for where there is any material difference in the versions, that of the latter author is generally inserted in the margin.

Thus we see, Sir, that it is not only necessary to *read* the author we quote from, but also that we know *how* to read him.

With respect to your correspondent's remark on the reading of the Hebrew in Psalm x. 16. I observe, that, if he were an Hebrew scholar, he must have known, that that is a typographical error: for no one could possibly mistake the sense of the word he refers to, as it is accompanied with a translation----it is nothing more than the transposition of a letter! Those who criticise on such things Mr. Pope compares to crows, who are content to feed on carrion.

I remain,
Yours, &c.
A Lover of the *Lex Talionis*,
W. BURTON.

QUERIES.

QUERY I.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

AS the Miſcellany of which you are the Editor is a medium by which you may give that information to the public which you could not communicate an other way, I wiſh to propoſe two or three queſtions, if you think them worthy of inſertion.—Firſt, How the apoſtles practiſed laying on of hands, and on whom? Secondly, For what purpoſe they practiſed the ſame? Thirdly, Whether the laying on of hands the apoſtles uſed, was peculiar to them as apoſtles, or whether their practiſing it is a ſufficient ground for the Chriſtian church to follow as an example, ſeeing there is no poſitive command for ſuch a practice?

By receiving an anſwer to thoſe queſtions from yourſelf or ſome of your correſpondents, from the New Teſtament, I ſhall find myſelf encouraged to propoſe queſtions of a ſimilar nature. I remain,

Yours, &c.

A Lover of Scripture Truth.

QUERY II.

DEAR SIR,

I SHOULD thank you or any of your correſpondents for an explanation of Acts, ii. 3. "And there appeared unto them cloven tongues like as of fire," through the medium of your valuable Miſcellany; and in ſo doing, you will oblige, at leaſt, yours, &c.

A Conſtant Reader.

POETRY.

POETRY.

TO YOUNG WOMEN.

"Beauty is vain, but the woman that feareth the Lord, she shall be praised." Prov. xxxi. 30.

I.

HOW oft doth beauty lead to sin,
And tempt the heart to stray;
It charms awhile, then hides again,
And soon it fades away!

II.

Not all the art, and pains, and care
Of man can make it sure;
Nor can the fairest of the fair
The transient bliss secure.

III.

Sickness and pain may soon disgrace
The most admired charms;
Soon must they sleep in death's embrace,
And lose their lovely forms.

IV

How vain is beauty, then, my muse!
Unworthy of thy lays;
Turn, and a nobler subject chuse,
Let virtue have thy praise.

V.

How wise is she, whose constant care
Pursues the heav'nly road!
She shall th'Eternal's favour share,
And ev'ry real good.

VI.

She ever shuns the snares of vice;
How circumspect her ways!
Wise in simplicity she is;
Unsought her gen'ral praise.

VII.

If she is call'd to mingle souls,
How cautious is her choice!
No vain pretence her love controuls;
She scorns the flatt'rer's voice.

VIII.

United, see illustrious shines
The tender prudent wife;
Humility her soul refines,
Grace governs all her life.

IX.

What undissembled love she bears
To him who has her hand!
How does she soften all his cares,
And all his woes attend!

X.

Is she a friend? How kind and true!
Her charity how pure!
Her friendship's not like morning dew,
That passes in an hour.

XI.

She shall be prais'd when beauty fails,
And years and age encrease;
She shall be blest while grace prevails,
And end her days in peace.

ODE TO JESUS.

JESUS! O thou love divine!
When thou upon me deign'st to shine
With thy enliv'ning ray,
Thou turn'st my darkness into light,
And to a long and gloomy night,
Succeeds an heav'nly day.

Thy near approach with joy I hail!
And did my feeble pray'r prevail
To bring thee back again?
Welcome, thrice welcome to my breast,
Thou only art my joy, my rest;
Thy absence caus'd my pain.

Why

Why did I grieve thee to depart,
And vacant leave this wretched heart
To ſeek another gueſt?
Another gueſt it ne'er could find,
Which ſo completely fill'd my mind
With joy, and peace, and reſt.

But whatſoe'er I elſe enjoy'd,
There ſtill was found "an aching void
"The world could never fill."
In vain I ſtrove with earthly toys
To compenſate internal joys—
I felt my mis'ry ſtill.

Compell'd at laſt to ſeek for thee,
Once more I bent the ſuppliant knee
Before thy footſtool low;
Nor had I long implor'd thy love
Before thou cameſt from above,
A bleſſing to beſtow.

Dear Saviour! may I wiſdom know,
From what I've felt of human woe,
Since I thy preſence loſt.
May I thine influence retain,
And never loſe my peace again,
Nor be with terror toſt.

J. H. PRINCE.

LINES

Written extempore by the Rev. W. Collins, Rector of Slapton, Bucks.

BEHOLD yon ſun in radiant glory ſhine,
Beſt image here below of light divine.
Great without meaſure, gen'rous without bound,
Diffuſing light, and life, and joy around:
Emblem expreſſive of the great Supreme,
Who lighted up his everlaſting beam.
Behold, nor cheriſh in thy ſoul abſurd
Contracted views of nature's ſov'reign Lord.
Joy'd at the ſight the man of lib'ral ſenſe,
Obſequious to the plan of Providence,
Fearleſs enjoys the various bleſſings giv'n
To ſweeten life by all indulgent Heav'n:
Free to beſtow, and ready to impart,
The unceaſing tribute of a thankful heart.
Reflecting thus one faint and glimmering ray
Of the great Sun and Source of liberality.

MONTHLY OCCURRENCES.

March 1.

THE Algerine Envoy at Paris has been impriſoned in the Temple, to anſwer for any atrocities that may be committed againſt the French in Algiers.

2. A conſpiracy (at the head of which there was a Monk) to deliver up Malta to the Engliſh, has been diſcovered by the French, who have contrived, in conſequence of the winds preventing the blockade of that harbour by the Engliſh, to proviſion it for a conſiderable time.

The motion of Mr. Wilberforce, in the Houſe of Commons, laſt night, for the abolition of the Slave Trade, was again loſt by a majority of 30.

4. Yeſterday arrived in town Capt. Bridges, of the Prince of Orange Packet, who brought intelligence of the ſafety of Mr. Grenville and ſuit. The following are ſome of the particulars.—The Proſerpine, in attempting

tempting to enter the Elbe, had been involved in a ſtate of great diſtreſs. Her ſituation was ſo deſperate on the 30th of January, ſurrounded by iſlands of ice, and a gale ſpringing up, that the crew thought it moſt prudent to deſert her. Mr. Grenville, his ſuit, and the crew debarked on the ice, which was fixed to the land; and after walking 15 miles over it, reached Cruxhaven on the 2d of February. Unfortunately 15 of the crew of the Proſerpine, including one woman, got upon a piece of ice, which broke looſe and drifted to ſea, a ſtrong eaſterly gale prevailing, and no doubt is entertained of the whole having periſhed. The Proſerpine, it is ſuppoſed, went to the bottom; but this is not certain; and an opinion is entertained of her having drifted out to ſea, where ſhe may have been picked up by the French cruizers.

5. Letters from Conſtantinople contain an extract from a new proclamation iſſued by Buonaparte for the purpoſe of giving encouragement to the caravans which repair to Mecca. It is added, that ſome blood will probably be ſpilled in the courſe of the pilgrimages this year, becauſe the caravans devoted to the Porte will attack thoſe which ſhall have accepted the aſſiſtance and impious protection of infidels.

6. One hundred and ſixty Engliſh priſoners arrived on Thurſday laſt at Rye in Suſſex, in a cartel from France. The wretched and pitiable ſituation of theſe poor people excited the humanity of the Quakers in that town, who liberally collected, in the ſhort ſpace of three hours, 70 l. to furniſh them with cloaths and comfortable neceſſaries. They alſo ſent money by thoſe who eſcorted them, to different public houſes on the road to London, for ſupplying them with refreſhments.

7. The Porte has ordered away the Dutch Ambaſſador from Conſtantinople, deeming it improper to hold communication with Holland ſince it has been reduced to ſlavery by France!

8. Letters from Holland ſtate immenſe damage to be done by the breaking of the dykes by the ſea.—The following is an extract from a letter lately recieved—"The ſwelling of the Rhine has been ſo vaſt as to break a dyke which kept out the ſea at Nimeguen, and a great part of Dutch Guildre has been inundated. Many of the inhabitants were drowned, and the remainder got upon the roofs to ſave themſelves from the floating ice, but they were frozen there. The town of Dorch, 19 leagues from Amſterdam, expects, with great anxiety, the breaking of the froſt, as it is ſituated lower than the Legzval, a river as impetuous as the Scheldt. The towns of Amſterdam and Roterdam, are in the ſame ſituation. The water is only 6 inches below the top of the dykes, by which the ſea is prevented ruſhing in. In the town of Deventer, 6 leagues from Amſterdam, the water is 17 feet deep. The number of perſons loſt is not known, as it is impoſſible to approach the place. The diſaſters occaſioned by the breaking up of the frozen rivers are the more dreadful, as all the wealth of this country conſiſts in cattle and paſture lands, ſince commerce has been entirely ruined by the war."

Some other accounts repreſent the different rivers of Germany to have ſwelled beyond any former limits by a rapid thaw upon as great a quantity of ſnow as ever was known to exiſt, and have ſwept away the habitations and works upon their banks. The countries bordering upon them have been completely laid under water, and whole families and villages buried in a common ruin.

11. Gen. Championet, the commander of the French army which conquered Naples, has been arreſted by order of the Executive Directory, and General Macdonald has ſucceeded him in his command.

13. By the laſt accounts from America we learn, that the government have determined to build 6 ſhips of the line of 74 guns and upwards.

14. The foreign journals ſay, that the King of Pruſſia has officially notified that he will protect Hamburg as ſtrictly as if it was a part of his dominions.

15 Sir Sidney Smith has arrived at Conſtantinople, as naval miniſter from Great Britain, in which capacity he

is

is to take upon him the command of the Turkish fleet. The Turkish army is likewise to be disciplined by British officer

16. Accounts from Egypt say that Buonapart has an army 30,000 strong of French, beside which he has disciplined 50,000 of the natives, who are firmly attached to him. Several engagements have taken place between him and the different Beys, in all of which he has been victorious. And so firmly settled does he appear to be in that country, that all attempts to dislodge him, for the present, it is expected, will prove fruitless.

18. By the Hamburg mail, which arrived on Saturday, we have accounts of the commencement of hostilities between France and Germany. Gen. Jourdan, at the head of 25,000 men, passed the Rhine at Kehl early in the morning of the 1st inst. issuing at the same time proclamations, and communicating to the congress at Radstadt his reasons for such a step.

By the Paris papers we learn that the Directory have sent a message to the Council of Five Hundred, which concludes with a formal proposition of war against the Emperor and the Grand Duke of Tuscany, which was received with shouts of "Long live the Republic!" and was immediately acceded to. The message was dated March 13.

21. The Report of the Secret Committee of the House of Commons was yesterday delivered, printed, to the Members. It is stated, that a plan was formed last year to assassinate the King, and destroy the two Houses of Parliament. Instructions had been sent to the French General Humbert, for the invasion of this kingdom and Ireland. It likewise appears that government have obtained information of some new plots, as last night several messengers were sent off to different parts of the kingdom to apprehend disaffected persons.

22. The two French Councils have passed a decree, by which all privateers are forbidden; and the sailors who compose the crews are ordered to repair to Brest, in order to man the fleet, which is fitting out there, and which they are making every effort to prepare for sea.

23. The French have imposed a contribution of 2,500,000 ducats upon the rich inhabitants of Naples.

A division of the Spanish fleet which escaped from Cadiz while our fleet was driven off that station by the wind, has landed about 3000 men at the Canaries.

25. The importance of the Grison Territory is very great; and we find by the Hamburg mail which arrived yesterday, that it has been warmly contested, and the first object of combat. The French have defeated the Austrians, and have captured the town of Coire. And if the French accounts are correct, the loss of the Austrians was 5000 men. The plan of the French was to march a body of troops on each side the lake of Constance, with a view of uniting on the frontiers of the Grison territory, and securing its possession. Gen. Massena was entrusted with the column which was to pass through Switzerland, on the south side of the Lake. He crossed the Rhine at Sarganz on the 5th; next day he had the above engagement, by which defeat the communication between the Austrian Gen. Auffenburg, and the other Imperial armies, was cut off. But on the 7th, Gen. Hotze, another Austrian commander, advanced from lower down the Rhine, upon Massena's rear, and so compleatly defeated him, as to compel him to recross the Rhine.---Other French troops, relying upon the success of Massena, attempted to cross the Rhine in other places, but were every where repulsed. The Austrians, in their turn, crossed the Rhine, and were joined by great numbers of Swiss. They also took Landaw, a fortress of importance.

We hope our Subscribers will excuse the omission of The Trial of the Witnesses in this number---to compensate for it eight pages extra will be given in our next.

THE

Univerſaliſt's Miſcellany

For APRIL, 1799.

NATURAL HISTORY.

(*Continued from p.* 69.)

HITHERTO we have taken a ſurvey only of the evils which are produced by ſubterranean fires, but we have mentioned nothing of the benefits they may poſſibly produce. They may be of uſe in warming and cheriſhing the ground—in promoting vegetation—and giving a more exquiſite flavour to the productions of the earth. The imagination of a perſon who has never been out of our own mild region can ſcarcely reach to that luxuriant beauty with which all nature appears clothed in thoſe very countries that we have but juſt now deſcribed as deſolated by earthquakes, and undermined by ſubterranean fires. It muſt be granted, therefore, that though in thoſe regions they have a greater ſhare in the dangers, they have alſo a larger proportion in the beauties of nature.

But there is another advantage ariſing from ſubterranean fires, which, though hitherto diſregarded by man, yet may one day become ſerviceable to him; I mean, that, while they are found to ſwallow up cities and plains in one place, they are alſo known to produce promontories and iſlands in another. We have many inſtances of iſlands being thus formed in the midſt of the ſea, which, though for a long time barren, have afterwards become fruitful ſeats of happineſs and induſtry.

New iſlands are formed two ways; either ſuddenly, by the action of ſubterranean fires—or more ſlowly, by the depoſition of mud, carried down by rivers, and ſtopped by ſome accident.

With reſpect, particularly, to the firſt, ancient hiſtorians and modern travellers give us ſuch accounts as we have no room to doubt of. Seneca aſſures us, that in his time the iſland of Theraſia appeared, unexpectedly, to ſome mariners, as they were employed in another purſuit. Pliny aſſures us, that thirteen iſlands in the Mediterranean appeared at once, emerging from the water; the cauſe of which he aſcribes rather to the retiring of the ſea in thoſe parts than to any ſubterranean elevation. However, he mentions the iſland of Hiera, near that of Theraſia, as formed by ſubterranean exploſions, and adds to his liſt ſeveral others, formed in the ſame manner; in one of which he relates, that fiſh in great abundance were found, and that all thoſe who eat of them died ſhortly after.

On the 24th of May, in the year 1707, a ſlight earthquake was perceived at Santorin; and the day following, at ſun-riſing, an object was ſeen, by the inhabitants of that iſland, at two or three miles diſtance, at ſea, which appeared like a floating rock. Some perſons, either deſirous of gain, or incited by curioſity, went there, and found, even while they ſtood upon it, that it ſeemed to riſe beneath their feet: they perceived alſo, that its ſurface was covered with pumice ſtones and oyſters, which it had raiſed from the bottom. Every day after, until the 14th of June, this rock ſeemed conſiderably to encreaſe, and then was found to be half a mile round, and about 30 feet above the ſea. The earth of which it was compoſed ſeemed whitiſh, with a ſmall portion of clay. Soon after this the ſea again appeared troubled, and ſteams aroſe which were very offenſive to the inhabitants of Santorin. But on the 16th of the ſucceeding month, ſeventeen or eighteen rocks more were ſeen to riſe out of the ſea, and at length to join together. All this was accompanied with the moſt terrible noiſe, and fires that proceeded from the iſland which was newly formed. The whole maſs, however, of this new-formed earth uniting, encreaſed every day, both in height and breadth, and, by the force of its exploſions, caſt forth rocks to ſeven miles diſtance.----- This continued to bear the ſame dreadful appearances till the month of November in the ſame year; and it is at preſent a volcano which ſometimes renews its exploſions. It is about three miles in circumference, and more than from 35 to 40 feet high.

It ſeems extraordinary that about this place in particular iſlands have appeared at different times, particularly that of Hiera, mentioned above, which has received conſiderable additions in ſucceeding ages. Juſtin tells, that at the time the Macedo-

Macedonians were at war with the Romans, a new island appeared between those of Theramenes and Therasia, by means of an earthquake. We are told that this became half as large again about a thousand years after, another island rising up by its side, and joining to it, so as scarce, at present, to be distinguished from the former.

A new island was formed, in the year 1720, near that of Tercera, near the continent of Africa, by the same causes. In the beginning of December, at night, there was a terrible earthquake at that place, and the top of a new island appeared, which cast forth smoke in great abundance. The pilot of a ship, who approached it, sounded on one side of this island, and could not find ground at 60 fathoms. At the other side the sea was totally tinged of a different colour, exhibiting a mixture of white, blue, and green, and was very shallow. This island, on its first appearance, was larger than it is at present; for it has, since that time, sunk in such a manner as to be scarce above water.

A traveller, whom these appearances could not avoid affecting, speaks of them in this manner: "What can be more surprising than to see fire not only to break out of the bowels of the earth, but also to make itself a passage through the waters of the sea! What can be more extraordinary, or foreign to our common notions of things, than to see the bottom of the sea rise up into a mountain above the water, and become so firm an island as to be able to resist the violence of the greatest storms! I know that subterraneous fires, when pent in a narrow passage, are able to raise up a mass of earth as large as an island; but that this should be done in so regular and exact a manner, that the water of the sea should not be able to penetrate and extinguish those fires; that, after having made so many passages, they should not be able to penetrate and extinguish those fires; that, after having made so many passages, they should still retain force enough to raise the earth; and, in fine, after having been extinguished, that the mass of earth should not fall down, or sink again, with its own weight, but still remain in a manner suspended over the great arch below; this is what to me seems more surprising than any thing that has been related of mount Ætna, Vesuvius, or any other volcano!"

Such are his sentiments. However, there are few of these appearances any way more extraordinary than those attending volcanoes and earthquakes in general. We are not more to be surprised that inflammable substances should be found be-

neath the bottom of the ſea, than at ſimilar depths of land. Theſe have all the force of fire giving expanſion to air, and tending to raiſe the earth at the bottom of the ſea, till at length it heaves above water. Theſe marine volcanoes are not ſo frequent; for if we may judge of the uſual procedure of nature, it muſt very often happen, that, before the bottom of the ſea is elevated above the ſurface, a chaſm is opened in it, and then the water preſſing in, extinguiſhes the volcano before it has time to produce its effects. This extinction, however, is not effected without very great reſiſtance from the fire beneath. The water, upon daſhing into the cavern, is very probably at firſt ejected back with great violence; and thus ſome of thoſe amazing water-ſpouts are ſeen, which have ſo often aſtoniſhed the mariner, and excited curioſity—But of theſe in their place.

(*To be continued.*)

ANSWER TO QUERY ON ACTS, ii. 3.

SIR,

I AM happy to ſee your correſpondents, by the medium of your Miſcellany, propoſe paſſages of Scripture, which to them have difficulties, for elucidation; it ſhews them to have inquiring minds; and in my opinion, he who inquires with ſincerity, even though he may come to an erroneous concluſion, is more to be eſteemed than the man who receives a truth merely becauſe it is generally acknowledged: but one in authority hath ſaid, "Seek, and ye ſhall find."

I ſhall endeavour to anſwer the ſecond query propoſed in your laſt number, *viz.* on Acts, ii. 3. "And there appeared unto them cloven tongues, like as of fire." The difficulty, perhaps, is in the expreſſions *cloven tongues*, and *like as of fire*.

With reſpect to the firſt, I obſerve, that the hiſtorian uſes an Hebrew idiom (no unuſual thing with the New Teſtament writers) to expreſs himſelf by. If we turn to Iſaiah, v. 24. in the Hebrew, we ſhall find the phraſe לשון אש *tongue of fire*, uſed to expreſs a flame: the *tongues*, then, which appeared at the day of Pentecoſt, were *cloven* or *divided*: of which diviſion it is eaſy to conceive by a flame cleft or divided aſunder, according to the natural motion of flames, of which every part, as it aſcends, grows more pyramidal, and ſo divides from the part next to it; and theſe *cloven tongues* ſat upon each of the apoſtles,

The

The hiſtorian goes on, ſecondly, to ſay, that theſe divided tongues were *like as of fire*; which mode of ſpeaking, *i. e.* by way of compariſon, ſhews that they were not really fire: for to ſay that *fire* appeared *like fire*, would be a kind of trifling, which the dignity of the ſubject, and the character of the writer, preclude every idea of: neither does there appear any of the effects of fire, as burning, &c. *What* it really was we cannot tell, any more than we can *how* it was that the buſh which Moſes ſaw inveloped in fire was not conſumed. In ſhort, the cauſe and the effect, in both theſe caſes, were purely miraculous.

I avail myſelf of this opportunity, as it is not altogether foreign to the ſubject, to obſerve, that I think it cannot be concluded from Mat. iii. 16. "He ſaw the ſpirit of God deſcending *like a dove*, and lighting upon him," nor from its parallel place, Mar. i. 10. "he ſaw the heavens opened, and the ſpirit *like a dove* deſcending on him," that the ſpirit came upon Chriſt *in the body* or *ſhape of a dove*; but only that the ſpirit *deſcended*, and came or *alighted* on him, as a dove uſes to do on any thing, firſt *hovering* or *overſhadowing* it.

But it may be objected, that it is ſaid by St. Luke, (iii. 22.) "the holy ghoſt deſcended in a *bodily ſhape* like a dove. I anſwer, Dr. Hammond removes this difficulty; for he obſerves, that "σωμάτικῳ εἴδει will be beſt rendered *in* or *with a bodily appearance*."

An apoſtle of Deiſm, or rather an aſperſer of Chriſtianity, obſerves, that it might as well have been in the ſhape of a *gooſe*, as of a *dove*. If the above criticiſm be adopted, it will not ſeem that it appeared in either *ſhape*; and the reaſon why it is compared to a dove, is, perhaps, that no bird ſo well known to the inhabitants of Judea *hovers about*, or *overſhadows* its reſting-place, ſo much as the *dove*. See St. Luke, i. 35. Mat. xvii. 5. Mark, ix. 7. Luke, ix. 34. where this idea of the hovering of the ſpirit ſeems to be continued.

The dove being ſo common in that country, and its hovering, as above deſcribed, may likewiſe account for the three evangeliſts all uſing the ſame compariſon.

There does not appear to me any thing more in the text propoſed, which needs explanation. If you think thoſe remarks likely to anſwer your inquiring correſpondent, they are at your ſervice. I remain, &c.

W. BURTON.

JOB.

JOB.

CHAPTER V.

1 PROCLAIM now, *who* is there to anſwer thee?
And unto whom amongſt the ſaints wilt thou turn?
2 For the wrath of the ignorant will ſlay,
And the jealouſy of the ſimple will cauſe death.

3 I beheld

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1 BE now complainant, the defendant ſee.
Which angel will eſpouſe thy daring plea?
2 Learn, learn, that mis'ry is the mulct of ſin;
In men's own boſoms all their woes begin.
Revenge or envy hurries fools along,
Purſu'd by death, to cruelty and wrong.

3 Such

It is but juſtice to acknowledge the obligation the tranſlator is under to Mr. Scott's excellent Poetical Tranſlation of Job; as the whole of the poetry is his, it will be unneceſſary to be continually putting his name to it; but as the critical notes are not wholly (although they are principally) taken from his excellent remarks, his name will be put to ſuch as are taken from his work.

1 *Proclaim*, &c.] The learned Schultens is the firſt, if I miſtake not, who obſerved that *proclaim* and *anſwer* are here law terms; the former denoting the action of the complainant, the other the part of the defendant, as in chap. ix. 16. xiii. 22. Schultens has proved that the particle נ frequently ſignifies *verily*; and therefore he would render this line, "Call now; verily there is one that would anſwer thee." Scott.

Eliphaz conſiders the complaint of his friend as an arraignment of Providence. He now ironically bids him renew the charge, and referreth him to the foregoing viſion for an anſwer. Scott.

When I conſider the number of truths that the ſpeech of Eliphaz contains, it reminds me of a ſpeech of a late Lord Chief Juſtice to a celebrated counſellor—"True, learned ſir; but *what are all theſe words* to the purpoſe?"—Eliphaz and his friends, like many modern divines, ſeem to confound the ſaying a multitude of *good things*, with the ſpeaking *a word to the purpoſe*, as if they were one and the ſame thing.

Among the ſaints, &c.] קדשים (Dan. iv. 17.) *holy ones*—ſuch know themſelves to be fallible: which of them, therefore, will countenance thee in juſtifying thyſelf, and complaining againſt God? Scott.

2—7 *For wrath*, &c.] He reſumes his poſition, chap. iv. 8. that men *reap what they ſow*—their ſufferings are the fruit of their own criminal paſſions.

The ſimple—the fooliſh—the ſilly one.] Theſe are terms in Scripture for impious and wicked men; Prov. i. 7, 32. 1 Kings, xxi. Pſalm cvi. 16, 18.; marking them as perſons of a ſtupid underſtanding, and ſeduced by their corrupt paſſions. *Fooliſh* is applied by the prophet Zechariah to an oppreſſive ruler, chap. xi. 15, 16.

Envy—jealouſy.] Theſe paſſions are ſpecified, becauſe theſe are two principal ſources of injuſtice and cruelty.

3 I beheld the ignorant taking root,
Then ſtraightway I curſed his habitation.
4 His children are far removed from ſafety;
In the tempeſt they are cruſhed, and none overſhadoweth.
5 Famine ſhall devour his harveſt,
And even from the thorns they ſhall take it;
And the ſtarveling abſorpeth their labour.
6 For affliction ſpringeth not forth from the duſt,
And wearieſomeneſs ſprouteth not out from the ground,

7 For

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3 Such have I ſeen with rooted verdure tow'r;
I curs'd his beauty in its proſp'rous hour:
4 The curſe came ſudden, o'er his Eden ſpread;
Cruſh'd by the public hand his children bled·
5 Himſelf a loaden fruit tree, fenc'd around
With pow'r's thick terrors, in oppreſſion's ground,
Was plunder'd; for the thieviſh deſert pour'd
Her famiſh'd vagrants, and his wealth devour'd.
6 Think not theſe changes from the duſt ariſe,
Nor ſeek their origin below the ſkies:

7 Man

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3 *I curſed his habitation.*] I marked it as devoted to deſtruction; חרם Ezra, viii. 20. *All of them were marked out by name.* He deſcribeth the ruin of this wicked man's family and fortunes in the 4th and 5th verſes.

4 *They are cruſhed in the tempeſt.*] Doubtleſs referring to the tragical death of Job's children, i. 18, 19.

There is none overſhadoweth.] It is a judgment of God—it is inevitable; as good old Homer obſerveth, Odyſſ. π, 447.

--------Θεοσδεν δ' ουκ εςι' αλεασθαι·

--------There is no eſcaping from God.

5 *Whoſe harveſt.*] He had compared the oppreſsive man of power to a *tree*, olive or palm, ſtriking root, ver. 3.; he here again takes up the image, and extends it, repreſenting the deſtruction of his wealth, by the wild Arabs pillaging this guarded tree of all its fruit. He has his eye, I ſuppoſe, on the incurſion of the Sabeans and Chaldeans, related chap. i. 14—17.

From the thorns.] Repreſenting the means of ſecurity and defence with which power is armed. צנים likewiſe ſignifieth *targets*, and may imply, that the famiſhed Arabians became ſo daring as to plunder his harveſt even in the face of thoſe armed troops with which he attempts to defend it.

The ſtarveling.] The Chaldee renders the word *robbers*. Such ſtarveling thieviſh Arabians are thus deſcribed by Volney, Voyage, tom. i. p. 357. French edit.—"These men are ſmaller, leaner, and blacker than any of the Bedoweens yet known. Their waſted legs had only tendons without calves. Their belly was glued to their back. In general the Bedoweens are ſmall, lean, and ſwarthy, more ſo, however, in the boſom of the deſert than in the borders of the cultivated country." P. 358. "One may even ſay, that the common Bedoweens live in habitual *miſery* and *famine*." P. 259.

7 For man is brought forth to toil,
For *like* the flame they are ſwiftly made haughty.
8 Truly unto the interpoſer would I ſeek,
Even unto the covenant ones my words I would array.
9 He performeth great things that none can ſearch out,
Wonderful things beyond enumeration.
10 Upon the face of the earth he giveth ſhowers,
And ſendeth waters upon the face of the field.
11 To place the humbled upon exalted *ſtations*,
And *by* ſalvation the mourners are elevated.

12 He

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7 Man is to ſorrow born, if man offend,
As ſurely as the ſpiry flames aſcend.
8 Inſtead of murmur, with repenting tear
I'd leave my cauſe in God's all-gracious ear;
9 Whoſe acts are great, ſtupendous, and renown'd,
Which no thought fathoms, and no numbers bound:
10 Who, pouring on the fields his genial rain,
Turns á burnt deſert into foodful plain:
11 Who lifts the lowly, from the duſt, on high,
And changes into ſong the mourner's ſigh.

12 But

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7 בני רשף *The children of lightening*, conſequently, its flaſhes; but as they cannot be ſaid to *fly upward*, it is moſt probable the word was applied to flame in general.

Haughty, גבירו—I conceive the meaning to be, that man is by nature ſo prone to have his mind elevated, lofty, proud, that it becomes neceſſary for God, by labour, to keep him low.

8—16 *I would ſeek unto the interpoſer*, אל—It means that which intervenes or comes between, or mediates. Having proved, as he imagined, that the ſufferings of his friend were the juſt puniſhment of his guilt, he now recommends to him ſubmiſſive application to God for deliverance. To rouſe him out of his deſpair, and at the ſame time fix the conviction that his downfall was cauſed by his ſins, he ſets before him, in one blended view, the aſtoniſhing operations of Providence—

Ut redeat miſeris, abeat fortuna ſuperbis. Hor.
To raiſe the wretched and pull down the proud. Roſc.

10 *He giveth ſhowers.*] "In thoſe hot climates the ſpring is of ſhort duration: all ſummer the earth is without rain; every thing is burnt up, and the field is turned into a deſert. But when the autumnal rains fall, a few plentiful ſhowers produce a ſudden reſurrection of vegetable nature; the paſtures are again clothed with graſs, the trees are covered with green leaves, and all things aſſume a freſh and delightful aſpect." Ruſſell's Nat. Hiſt. of Aleppo, p. 13, 14. Eliphaz ſeemeth to allude to ſuch a great and wonderful operation of Providence, as a fitting emblem of its effecting a like wonderful tranſition, from a condition of deſpairing affliction to a ſtate of proſperity and joy.

12 He breaketh the contrivances of the ſubtle,
And their hands perform not an enterprize.
13 The ſkilful he catcheth in their ſubtlety,
And he precipitates the counſel of the crafty.
14 Darkneſs they ſhall meet *in* the day,
And in noon-day they ſhall grope like the night.
15 But he will ſave the ſubmiſſive from the ſword,
From their mouth, and from the mighty hand.
16 And hope ſhall be to the exhauſted,
And the mouth of oppreſſion be ſhut.
17 Lo! proſperous is the man whom the Almighty hath corrected,
Therefore, the diſcipline of the All-bountiful thou ſhouldeſt not deſpiſe:
18 Becauſe he will make ſore, and he will bind up,
He will wound, and his hand will make whole.
19 In ſix diſtreſſes he will cauſe thee deliverance,
And in ſeven the miſchief ſhall not reach unto thee---

20 In

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12 But vaſt diſturbance on the plots he flings
Of ſhrewd ambition, and to nothing brings
13 Its deep laid policy: he oft has caught
The wily in the wiles themſelves have wrought;
And winding craft, entangled unaware,
Is driv'n to ſtark confuſion and deſpair:
14 They ſtumble in high noon, and feel their way
Through perplex'd darkneſs, in the blaze of day.
15 Thus innocence he ſaves from murd'rous wrong,
The weak thus reſcues from the fierce and ſtrong:
16 Thus hope to ſorrow comes; and, dumb with ſhame,
Impiety no more blaſphemes his name.
17 From Heav'n's rebuke what heav'nly bleſſings flow!
Happy who ſcorn not the reforming blow!
18 Oh, ſcorn not thou: the ſame kind wounding hand
Its balm infuſes, and applies its band.
19 Then ills on ills about thy path may ſwell
In vain; his arm will ev'ry ill repel.

20 In

17—26 *Lo! proſperous is*, &c.] אשרי in the plural, the ſame as Pſalm i. 1. *Bleſſed is the man*, denoting a continued ſucceſſion of ſucceſſes. As a farther motive to repentance, he repreſents afflictions as divine remedies, and diſplays the bleſſings they procure to thoſe who are reformed. But the deſcription is too high for the uſual courſe of things. The ſingular care of Providence over the Abrahamic family ſeems to have been the original from which this beautiful picture of felicity was copied.

20 In famine he ſevereth thee from death,
And in battle from the edge of the ſword;
21 In the ſcourging of the tongue thou ſhalt be concealed,
And thou ſhalt not fear devaſtation when it cometh;
22 At devaſtation and famine thou ſhalt laugh,
And thou ſhalt not fear the living creatures of the earth;
23 For he will make a covenant *for* thee with the ſtones of the field,
And the living creatures of the field ſhall be at peace with thee.
24 And thou ſhalt know the peace of thy tent,
And viſit thy dwelling and not ſin.

25 And

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20 In famine fulneſs ſhall thy table chear,
And War, wide waſting, harmleſs ſhake his ſpear.
21 Rages the tongue of Slander? Undiſmay'd,
Walk thou in covert of Almighty ſhade.
22 When beaſts of miſchief prowl, with ſmiles behold
Thy cluſt'ring vineyard and thy crouded fold.
23 Thy foot ſhall be in cov'nant with the ſtone,
And furious dragons thy dominion own.
24 Know further, peace thine houſehold reign ſhall bleſs,
And all thy councils crown thee with ſucceſs.

25 Know

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21 *In the ſcourging of the tongue*, &c.] Ruin, by calumny, or falſe accuſation.

22 *At devaſtation*, &c.] By the incurſions of lawleſs men and wild beaſts. Lev. xxvi. 22. Jer. v. 6. Ezek. xiv. 15. Pſalm lxxx. 13.

Famine.] Extreme poverty—the effect of the incurſions and depredations before mentioned.

23 *He will make a covenant*, &c.] This ſublime figure of ſpeech may import protection in travelling. The ſandals which they wore were a very ſlight guard to the feet, in the rough and ſtony ways of their mountains. Comp. Pſalm xci. 11, 12.

And the living creatures of the field, &c.] In the foregoing verſe he aſſures ſecurity to his vineyards, &c. from the depredations of noxious animals; here he engages for the ſecurity of his perſon, particularly from the various kinds of ſerpents which infeſted the deſerts of Arabia, and rendered travelling very dangerous. Deut. viii. 15. Pſalm xci. 13. Gen. iii. 1.

24 *And not ſin.*] The original word is a metaphor from ſkilful ſlingers, who never miſs the mark—Judges, xx. 16. There were ſeven hundred choſen men, left-handed; every one could ſling ſtones at an hair breadth, and not *miſs*. *Query*—Does not Eliphaz mean to convey an idea of the greatneſs of the good man's proſperity, in that, notwithſtanding the trackleſs deſerts which in general ſurrounded the Arabian habitations, his ſhould, through the populouſneſs of his family, have the paths around his dwelling ſo ſtrongly marked, that he ſhould, in his return from the deſert, never miſs his habitation?

25 And thou ſhalt know that thy ſeed is multiplied,
And thine offſpring is like the herb of the field.
26 In extreme old age thou ſhalt come into the ſepulchre,
Like the aſcending ear of corn in its ſeaſon.
27 Behold this! inveſtigate it! ſurely ſo it is!
Hearken, and thou ſhalt know it for thyſelf.

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25 Know alſo, that thy long extended race
Shall multiply as graſs before thy face;
26 And thou, all hoary, to the grave be borne,
As to its heap the mellow'd ear of corn.
27 Thus ſpeaks our ſearching thought, inſtruction ſure;
Apply, embrace it, and its good ſecure.

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26 Churchill ſeems to have had this verſe before him—

Whether he's raviſh'd in life's early morn,
Or in old age drops like an ear of corn,
Full ripe he falls, on nature's nobleſt plan,
Who lives to reaſon, and who dies a man.

JONATHAN THE JEW.

MR. EDITOR,

AS the preſent multiplicity of ſects and parties have not a little tended to cloud and perplex the ſimple account of ancient Chriſtianity, as given by the evangeliſts, ſo whatever mode of inſtruction is introduced which may beſt be calculated to diſſipate that darkneſs, we may reſt ſatisfied no lover of the truth can or will object. Without making any further apology, give me leave to preſent you with the life of Jonathan the Jew (written by a late very celebrated author) ſuppoſed to have lived at the time when the controverſy was entered into and carried on by the phariſees againſt our Lord himſelf as well as his doctrine.—

"This controverſy, we know, iſſued in the death of Jeſus. And if I might be allowed to adopt the vulgar uſe of the word *victim* on this occaſion, I would ſay he fell a victim to the reſentment of every human excellency. For what is it that man glories in, that did not find itſelf piqued and affronted by the doctrine, joined with the extraordinary circumſtances of the life of Jeſus? As matters betwixt Jeſus and the world, in all the various ſhapes they aſſume, ſtand always much on the ſame footing, what ſhould hinder us to forget for a little the diſtance of time

and place to bring home the intereſting ſcene, and hear Jonathan declaring what impreſſion the *recent* circumſtances made upon his mind.---

"Had Jeſus, when buried, like other mortals, remained in the grave, I had ſtedfaſtly adhered to the phariſees, and gloried in being one of them, as being convinced, that the grand controverſy about *righteouſneſs*, which was carried on with great zeal on both ſides, was now fairly decided in their favour, and that they had gained an additional honour by the oppoſition.

"I received a liberal and virtuous education among the Sadducees, who admit no ſenſe of our ſacred writings but what they think agreeable to found philoſophy. But happening, about the time that Jeſus made his appearance, to fall acquainted with ſome amiable men of eminent piety among the phariſees, I began to conceive a liking to their party. I obſerved that they maintained a more ſtrict temperance, and, in general, a greater purity of life; and that they had more exalted ſentiments about the power and character of God than the other party. I made it my buſineſs now to attend their lectures, and ſtudy their tenets, in hopes of being found worthy to rank with them. Mean time, the uncommon oppoſition ſhewn to them by Jeſus drew no ſmall ſhare of my attention, and ſerved, on the whole, rather to increaſe than diminiſh my attachment to them. I conſidered their ſentiments as a great improvement of my former way of thinking, and highly conducive to my advancement in virtue as well as piety. I readily judged, then, that the oppoſition which was chiefly pointed againſt what came neareſt to perfection, muſt have proceeded from the worſt of cauſes. I had a very low opinion of Jeſus, as well as of the company he kept, on many accounts, which I ſhall not now take time to relate: in the general, I thought him a ſtranger to every great and noble ſentiment, which charms and elevates the mind of man. What diſaffected me moſt to him was, I thought him uncharitable to the laſt degree. I could not reconcile, with any degree of charity or piety, the ſevere cenſures he paſſed upon men of the beſt eſtabliſhed characters. It gave me great diſguſt to hear him addreſſing the men whom I myſelf thought worthy of the higheſt eſteem for every thing great and good, in ſuch uncouth language as this---*How can ye eſcape the damnation of hell!* I thought it intolerable to hear him, at the ſame time declare, with ſingular aſſurance, that he was the only peculiar favourite of heaven; that every character of man but his own was cenſurable by the divine law, and conſequently the object of the divine diſpleaſure; yea, without

without ſtopping here, with the greateſt familiarity calling God his Father, in a ſenſe peculiar to himſelf; and without leaving us at any loſs to gather his meaning, affirming, *The Father and I are one*, even while he ſhewed rather more zeal than any of us againſt the leaſt appearance of aſcribing any divine attribute or name to any but the one God, or even to himſelf in any other view. To hear him, in the very houſe ſacred to the honour of the one God, againſt the profaning of which he himſelf had ſhewn the greateſt zeal, not only receiving divine praiſe from his attendants, but receiving it in the very words of the ſacred hymns, which we uſed to ſing in our moſt ſolemn aſſemblies to the praiſe of the Moſt High; yea, vindicating this praiſe as his due, by quoting thoſe very hymns in ſupport of it, and rebuking my zealous friends, who complained of this as an abuſe.

"Let any one put himſelf in our place, and try how he could have borne all this, joined with many other provoking circumſtances of the like nature, or if any thing elſe could have ſatisfied him, than to have ſeen matters brought to the extremities to which all parties among us at laſt agreed to puſh them. I muſt own, indeed, that there was a peculiar energy in the rebukes of Jeſus, which made it very difficult for one to reſiſt the force of them. But what alarmed me moſt was, his performing many works that could not be done by human power; yea, ſuch power appeared in them, that I could not help ſuſpecting, upon accaſions, that the finger of God was there, notwithſtanding all the pains that were taken to account for them otherwiſe. However, as his conduct, on the whole, ſeemed to me to be ſo very oppoſite to the univerſally received principles of reaſon and religion, I made the beſt ſhift I could to efface any impreſſions made on my heart from that quarter; concluding, that as the character of God himſelf muſt be meaſured by thoſe principles, it would be abſurd to ſuppoſe that any revelation coming from him could ever ſerve to undermine them. By the ſame principles I fortified myſelf againſt the prediction delivered by Jeſus concerning his riſing again from the dead; to which event he had openly appealed for proof of his doctrine, or, which is the ſame thing, the excellence of his perſon and character: and what ſerved to give me the greater aſſurance was, I found my favourite party was very forward to refer the deciſion of the whole controverſy to that event, as being very confident that it would never happen. When once Jeſus was dead and buried, I thought the diſpute as good as ended. But how great was my aſtoniſhment when,

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not long after, those poor illiterate men, who had been the companions of Jesus, appeared publicly, testifying, with uncommon boldness, that he had risen again from the dead, according to his prediction; that they were well assured of this by many infallible tokens, and that, at last, they saw him ascend into heaven. When I saw that no threatenings, no infamy, no punishment, could intimidate them---when, moreover, I observed so many undeniable proofs of supernatural power co-operating with them, and exerted in the name of Jesus, as risen from the dead—then the late wonderful works of Jesus, before his death, recurred upon my thoughts; the former impressions I had been at so much pains to stifle, revived afresh upon me---in short, the evidence crouded so fast upon me from every quarter, I found there was no gainsaying it. But still I was averse to the last degree to admit it. I was shocked at the train of consequences which I saw must follow; and thus I questioned with myself---Has reason itself deceived me? Do all our best books of divinity and morality proceed upon false principles? Must I give up all my choicest sentiments? Is there no such thing as wisdom or righteousness in the world? Are all the world fools and enemies to God but these rude Galileans? The reflection is confounding! But what do these men propose? what do they aim at by their alarming the public in this manner, with their testimony about the resurrection of Jesus?---They can have no good design, no benevolent intention towards men: they seem rather to be influenced by a most malignant disposition---they certainly intend to bring this man's blood upon us---to prove us all to be enemies to God, and objects of his wrath---they intend to make us desperate, and utterly miserable. With such reflections, whatever inward disquiet I should undergo, I resolved to combat whatever evidence they could produce; till one day that I heard them charged by some of my friends in authority with the malevolent purpose I have just now mentioned---But such was their reply, that I think I shall never forget it!---they indeed not only allowed, but demonstrated all the consequences I was so averse to admit, with such force and evidence, as quite defeated all my resolution. But then they at the same time laid open such a treasure of such divine good will towards men---they drew such a character of God, no less amiable than awful---they laid such a solid foundation of everlasting consolation and good hope, for the most desperate and miserable wretch, as did infinitely more than counterbalance the loss of all my favourite principles, all my fond reasonings, and every worldly

worldly advantage I had connected with them. And all this they ſhewed, with the greateſt ſimplicity and clearneſs, to be the plain meaning and import of the fact which they teſtified, even the reſurrection of Jeſus. And they confirmed every thing they ſaid by the unanimous voice of the prophets, whom I had never underſtood till now. Their doctrine, in reſpect of authority, reſembled the word of a king, againſt whom there is no riſing up; and in reſpect of evidence, the light of the ſun; or, to uſe a far more adequate ſimilitude, it reſembled the fact which they teſtified, and whereof it was the meaning. And it well correſponded thereto in its effects, for it proved ſufficient to raiſe the dead, and give hope to the deſperate.—— The fact and its import, the *hand-writing* and the *interpretation*, equally became the majeſty of him who is the Supreme. I ſaw plainly, that in the reſurrection of Jeſus, there muſt have been the agency of a *power* ſuperior to the power of nature—— even capable to controul and reverſe the courſe thereof; therefore I concluded, that this operating *power* was greater than the God of the Sadducees and the philoſophers. I found alſo, that this *power* had a *peculiar character*, manifeſt from the nature of the controverſy, wherein it interpoſed its agency and gave deciſion. I found, by the deciſion, that its character was more grand and perfect, as well as its agency ſtronger than that of the God of the phariſees. As to its agency, it was able to raiſe from deeper miſery to higher bleſſedneſs than the phariſees thought of. As to its character, it appeared with unlimited ſovereignty *juſt* and *merciful* in perfection.—— Whereas the God of the phariſees was ſuch only partially and by halves; incapable to execute the threatened curſe againſt every ſin, and yet ſhew mercy and boundleſs favour to the tranſgreſſors; not ſo juſt as to maintain the honour, the ſpirit, and extent of the perfect law at all events; nor ſo merciful as to have any favour for the utterly worthleſs and wretched—— but halving the matter—merciful to men of good repute, and juſt in accepting thoſe who are deficient in their righteouſneſs; or, in another view, juſt in exacting the debt of five hundred pence, and merciful in forgiving that of fifty; or ſhewing juſtice only againſt the utterly inſolvent, and mercy only to thoſe who can make partial payment: in ſhort, (like all created potentates) incapable of appearing, at once, without limitation of either attribute, juſt and merciful in perfection.

(*To be continued.*)

LETTERS

LETTERS ON WOMEN.

LETTER I.

DEAR SIR,

I HAVE thought of ſending you, for inſertion in the Miſcellany, a ſeries of letters relative to Females, their natural capacities, education, manners, the important ſphere they are intended to occupy in ſociety, &c. &c. &c. The ſubject is certainly of great importance, as it relates to, and has for its object, the ſtimulating to every poſſible exertion for the improvement of the minds, and the rendering uſeful in ſociety, to the utmoſt of their power, about half the human ſpecies. If the following remarks ſhould be thought worthy of a place in your periodical publication, I propoſe continuing the ſubject, and bringing together ſcriptural, hiſtorical, and philoſophical matter, theoretical, practical, and entertaining, upon the female part of the human race.

Woman, who was formed to be the counterpart to man, to ſhare in all his ſentiments, virtues, and enjoyments, has been ſtrangely degraded in all parts of the world; and by ſuch degradation deprived of that mental improvement which ſhe might otherwiſe have attained, and rendered incapable of that uſefulneſs in ſociety of which ſhe might otherwiſe have been. Even in England women have too generally been deemed incapable of ſharing in the literary purſuits, of participating in the public virtues, of becoming the companions of men in all thoſe things which dignify human nature, and render man a bleſſing to his ſpecies. They have too generally been viewed as pretty playthings, deſigned to entertain us in the hours of relaxation from our ſerious ſtudies and purſuits, but not poſſeſſed of capacities to ſhare in thoſe ſtudies, or to aſſiſt us in thoſe purſuits. All their uſe in ſociety has been ſuppoſed to conſiſt in making puddings, keeping the houſe in order, adminiſtering to the gratification of their male companions, and in contributing towards the procreation and rearing of the next generation.

My fair countrywomen! juſtly may you feel indignant at the reaſoning of your haughty and imperious maſters, who, tenacious of their own prerogatives, have thrown you into the back ground, as a mere appendage to themſelves, as mere ſubordinates to their pleaſure and convenience; they have denied that you poſſeſs mental capacities like them; they have withholden from you the advantages of education which themſelves

ſelves enjoy. After having inſtilled into your minds the idea that God had formed you incapable of attaining ſuch knowledge and virtues as themſelves—after confining your education, ſo as to put equal knowledge and virtue out of your reach—after flattering your pride, ſtimulating your vanity, and doing every thing in the world to render your converſation frivolous, they have been abſurd enough to ſatyrize you for your frivolity.

It has been ſometimes queſtioned whether women have any ſouls, and in ſome countries it ſeems to have been taken for granted, though a point utterly incapable of proof, that they have none. Mr. Wincheſter has ſo fully demonſtrated, in his Lectures, that women have ſouls as well as men, that nothing is neceſſary to be ſaid by me upon that head. Indeed, could it be proved that they have no ſouls, the point of their neceſſary mental inferiority would be fully demonſtrated; but I much doubt whether it can upon any other ground: for though a ſexual diſtinction attaches to bodies, I know not what evidence can be brought to prove that it attaches to ſouls likewiſe, any more than that there is male or female in Chriſt Jeſus, or than there will be marrying or giving in marriage in the reſurrection ſtate. In fact, it is my opinion, that there are no ſexes in ſouls.

Still it is contended by many that the ſouls of women are inferior to the ſouls of men. If facts be adverted to as proofs of this poſition, I think, where women have had an equal opportunity of improving and diſplaying their powers, which has been the caſe but in few inſtances, it will be found that they have proved themſelves by no means inferior in mental ability to men.—But man has taken the vantage ground---he hath placed himſelf on the hill, and confined woman in the valley below, and then boaſted that ſhe did not ſtand ſo high as himſelf. He hath fettered her powers by a narrow education, by maxims of falſe delicacy, and what has been deemed a neceſſary inertneſs, and then gloried in his ſuperior ſtrength of mind, and his more heroic virtues? Is this fair? Can the ſuppoſed diſparity between males and females, with reſpect to mind, ever be brought to an equitable trial while this continues to be the caſe? Let females be ſuffered to enjoy all the advantages of a liberal education---let them be told, that all the ſources of knowledge are as much open to them as they are to men---let them be ſtimulated to active uſefulneſs in ſociety, and not be any longer retained as the paſſive inſtruments of our pleaſure and convenience---give them leave to feel and exerciſe their mental energies, and ſee how the caſe will then ſtand.

The apoſtle's having ſaid, that woman is the weaker veſſel, has been ſuppoſed a proof of mental inferiority in women.—That ſhe is not poſſeſſed of the ſame corporeal ſtrength as man---that her authority is weaker than his---and that, in the conjugal relation, ſhe is to be ſubordinate to her huſband, I readily admit; but does it follow, that ſhe muſt neceſſarily remain inferior to him in any mental attainment? To woman's corporeal frame being more delicate and feeble, her authority weak in compariſon of man's, and to that ſubjection which is neceſſary in the conjugal ſtate, I expect Peter referred in the words alluded to---not to an inferiority in knowledge or virtue.

Many perſons are diſpoſed to judge of the mental capacity by the ſtrength and robuſtneſs of the animal frame; and hence they infer, that man, being a ſtronger and more robuſt animal than woman, ſhe muſt neceſſarily remain greatly inferior to him in mental capacity and ability for uſefulneſs. But if corporeal ſtrength was the ſtandard or meaſure of intellect, how came ſuch diminutive perſons as *Watts* and *Pope* to be ſo far ſuperior in their capacities to many of their more robuſt contemporaries? If mere animal ſtrength was the ſtandard of mental excellence, the lion and many other animals would be ſuperior intelligences to man.

Man is undoubtedly the head of the woman in the conjugal relation, the domeſtic circle, and in the exerciſe of authority when it relates to thoſe things which concern both ſexes; but it does not follow, that women are incapable of the ſame mental attainments, and of uſing them for the general benefit of ſociety, for matters of fact have ſometimes proved that they are not.

I admit, that a woman is not to teach in the church of Chriſt, or to uſurp the government thereof, which belongs to man to execute, according to divine direction: for the admiſſion of this I have divine authority; and I have the ſame authority for ſaying that women are capable of attaining every branch of Chriſtian knowledge and enjoyment, and of exerciſing every Chriſtian virtue for the good of others.

I had intended adding to the above remarks an account of the *Female Benefit Society* in this town; but finding I have not room enough to do juſtice to that important inſtitution in this letter, I defer my account thereof to my next on Females, and in the mean time remain yours, &c.

WISBEACH,
APRIL 10, 1799. R. W.

REMARKS ON S. THOMPSON'S LETTERS.

DEAR SIR,

THE following quotation is taken from a book written in defence of the doctrine of the Reſtoration: the title-page being loſt, I cannot tell who was the author; but as I am in hopes the ſentiments will better agree with yours, and likewiſe the generality of your correſpondents than the ſentiments exhibited in S. Thompſon's Letters, I could wiſh them, together with the annexed remarks, to have a place in your Miſcellany.---

"We reply, And how are we to know any thing at all of God, otherwiſe than by his Chriſt? The Logos, or Chriſt, alone is the God intelligible to the creatures---the object of their worſhip: Chriſt alone has been ever ſeen by them, admired, and adored by them: to Chriſt alone have any of the creatures at any time had any perſonal acceſs, and of him alone any ſenſible evidences. And how then ſhould they know any thing of any one as God beſides him by name? Nay, but what juſt conception can the bare name GOD give any of us of the inviſible Deity? And if you ſay, that in the true name of God is implied, that he is the creator of all things, this is only to ſay, that by this name we define the Logos; for the Logos is the only ſeen Creator of all things. And if again you ſay, that in the true name of God is imported that ſelf-exiſtent Being, who lives the one ſupport of all created beings, yet, ſince the word ſelf-exiſtent can import no more than the exiſting without the workmanſhip of any other cauſe, this appellation will ſtill but coincide with that of uncreated; and becauſe the uncreated can be but one, this deſignation muſt again terminate in that of the Creator of all things; that is, it muſt prove the true periphraſis of the Logos, or Chriſt. And if, laſtly, you ſay, that by the name God you intend the Father of our Lord Jeſus Chriſt, you give us, it is true, the beſt account of him; and yet ſuch as amounts to no more than that the great Creator of all things, the (אדון) Lord, Support, or Pillar of us all, has a Father; or, in other words, it ſuppoſes Jeſus Chriſt as our firſt known God, and as the means of our knowledge of the Father, and that the one deſignation whereby the Father is knowable to us is, that he is the Father of our Lord Jeſus Chriſt. In ſhort, by the moſt determined definition of God, *viz.* the Father, we know nothing at all of him

but through his *ſon*; however, Jeſus Chriſt has aſſured us that himſelf and his Father are one in all other reſpects than thoſe relative to them as Father and ſon."

One cannot help obſerving how natural and eaſy, as well as experimental, the above ſentiment is, when compared with the ſtrange fanciful notions maintained by S. T. I have often heard of the unitarian doctrine, but I never read ſo much of it before. I could not have thought, that men who make ſo much ado about reaſon ſhould be ſo void of reaſon as to deprive themſelves of helps which the kind Father of mercies has been pleaſed to provide, in order that they might be able to worſhip and love him. Can this be the wiſdom that cometh from above? It is very poſſible S. T. may underſtand ſome things very well; but as an expounder of Scripture, I think he has no room at all to tread and triumph. The paſſages of Scripture which ſpeak of Chriſt's divinity, muſt, according to his opinion, be explained by others that ſpeak of him merely as a man: now, by this method, he has made out a medley which (when taken together with ſome of his expreſſions, ſuch as Deity in the womb, Deity on the breaſt) makes it border on ridicule, and only calculated to make ſport for deiſts.

Vol. II. p. 76. we have his comment on our Lord's converſation with Nicodemus; and ſurely it is enough to make any one ſmile: he ſays, it is not the manner of the ſpirit's operation that is there compared to the blowing of the wind, but the perſon who is regenerate. If this is the truth, ſurely S. T. ſtands foremoſt amongſt the champions for myſtery; for if men and women are to become like the blowing of the wind, in ſuch a manner as that we cannot tell whence they come nor whither they go, I think it muſt certainly be myſterious. As to the two texts of Scripture quoted, I ſuppoſe moſt people will allow that they are myſterious; and who would go to explain one myſtery by another. We are told next, that as to the manner of the operation of the ſpirit, it is no myſtery, but clearly revealed. I anſwer, the manner is not clearly revealed in that paſſage, nor yet ſo much as mentioned. Our Lord ſays, *He*, that is the ſpirit, ſhall convince the world of ſin---but does not ſay in what manner. Every body knows that there is a wide difference between cauſes and their effects, and alſo between the effects themſelves, and the manner in which they are produced; ſimiles to prove this can be met with every day and every hour. Again, the manner of the reſurrection is quite clear and plain to S. T.; he thinks any man a fool who does not underſtand it; for, ſays he, St. Paul explains

explains that himſelf. I ſay, St. Paul does not explain it at all. He ſays, the body is raiſed in incorruption---in glory---in power, and a ſpiritual body; all which expreſſions point at the ſtate of the body after it is raiſed, rather than the manner in which it is raiſed. St. Paul might perhaps think ſuch a needleſs queſtion fooliſh; but we cannot ſuppoſe that he conſidered every one a fool who did not know what perhaps he himſelf was ignorant of. Men as wiſe as S. T., and much more attentive, differ in their opinion about the manner of the reſurrection. Some think that the atoms of the preſent body will be collected together by a miraculous power, and be united, ſo as to form the body that ſhall be raiſed. Others think, that the eſſence of the preſent body will be folded up in ſo ſmall a compaſs as to be indiviſible, and that at the reſurrection it will expand, and become the ſpiritual body that St. Paul ſpeaks of. Others differ from theſe, thinking it will be only a ſpiritual reſurrection; and there may be other opinions different from theſe ſtill, and yet, after all, no man can be certain in any of them.

I would juſt further remark, that no one need be afraid to look S. T.'s arguments in the face; for I think he has taken up a ſubject which he knows not how to argue upon; every thing which he hath ſaid may be ſet aſide in ſix or ſeven words, which he himſelf hath helped us to, *viz. We underſtand it in a different way.* If the ſubject was of no more conſequence than merely yea and nay, we might let the blind lead the blind; but when we conſider that all experimental religion is ſo connected with the divinity of Jeſus Chriſt, that the one muſt ſtand or fall with the other, the point becomes of importance, and ought to be carefully defended. To ſay, that it cannot be defended according to reaſon as well as Scripture, is not true. There has been more given up to theſe pretenders to reaſon than there is need for. I can ſee nothing neceſſary to be believed concerning it, that is above reaſon, nor yet contrary to reaſon, provided we reaſon agreeable to the nature of the ſubject. I grant there has been many abſurd expreſſions and notions maintained in defending the doctrine; but ſurely the doctrine itſelf cannot be leſs intereſting on that account. Some will ſay, Away with your carnal reaſoning; give me the Scripture; the Scripture is the religion for proteſtants. I believe neither proteſtants nor papiſts can be benefitted by the Scriptures without the uſe of their reaſon: and yet ſome things in the Scriptures cannot be reaſoned upon in the ſame manner as the building of houſes or the ploughing of fields: things inviſible

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are not, nor can they be, apprehended in the ſame manner as things ſeen. I wiſh S. T. had ſtudied this point more.

If you ſhould think proper to give this a place in your Miſcellany, it is probable I may addreſs you again, at ſome future period, on the impoſſibility of worſhipping God in any other way than *in, through, and by Jeſus Chriſt.* I remain,

Yours, &c.

J. S.

LEX TALIONIS.

To the Editor of the UNIVERSALIST'S MISCELLANY.

MR. EDITOR,

IT appears to me, that the perſon who begins a controverſy, ought to have no other end in view (eſpecially if it is of a public nature) but that of elucidating the ſubject he attempts to contend about, in ſuch a manner as either to correct what he conceives errors in his antagoniſt, or to communicate to the public what he thinks to be neceſſary as well as uſeful information. Under the influence of expectations of this kind I began with pleaſure to read your correſpondent W. Burton's animadverſions on a few friendly hints given in p. 60, for February laſt, in your laſt Miſcellany, p. 91. Hoping that, however my ignorance might be expoſed, ſuch light would be thrown upon the ſubject as might equally tend both to the advancement of truth and the improvement of your readers in uſeful knowledge. But how great was my diſappointment when I found that the whole conſiſted of charges, without one of them being properly ſtated, the principal of which I find to be *miſrepreſentation!* owing to my ignorance in giving a quotation of Montanus's verſion of Pſalm xlix. 19. as the verſion of Pagninus, which he very wiſely accounts for by my ſeeing the name of the latter in the title-page of the former. On which he very ſhrewdly makes the following remarks, "Thus we ſee, Sir, that it is not only neceſſary to *read* the author we quote from, but alſo that we know *how* to read him." Now, Sir, as your correſpondent would by no means leave us to doubt of his own great learning and abilities, how uncandid is he not to inform us (*if he is capable*) why Pagninus's name ſhould be in the title-page of Montanus's Hebrew Bible. In p. 60. my quotation of Pagninus's verſion of עד נצח in Pſalm xlix. 19. was *uſque in æternum*, inſtead of which your correſpondent's

reſpondent's quotation is *qui uſque in ſeculum*; by which rendering he charges Pagninus with a motive "only to decieve." And to vindicate his rendering againſt my correction, he introduces the following unintelligible obſervation, "I again affirm the verſion of Pagninus to be as I have quoted it. The *edition* I uſe is Leuſden's, printed by Bowyer, London, 1758." Now, Sir, I in my turn affirm, that his quotation is not to be found in the text of any of Pagninus's Hebrew Pſalters; and I alſo affirm that Leuſden never did publiſh an *edition* of that author, his extracts being only from an incorrect copy, the errors of which are now placed in the margin of the preſent editions. Beſides, the difference between Pagninus's edition of the Hebrew Pſalter and Leuſden's is ſo very conſpicuous, that it is impoſſible they can be miſtaken the one for the other by any one who knows any thing of the ſubject, the former being printed having the text and the words correſponding therewith in the Latin verſion placed over it, by which means the Latin ſcholar is enabled to read and conſtrue the Hebrew language with great facility in a very ſhort time: the latter with the text in one page, and the verſion in the following one oppoſite.—— Therefore, however unable I may be to *read* authors I quote, when I look into the title-page of Pagninus's Hebrew Bible, with his interlineary verſion, I *read* in ſuch a manner as to underſtand he was the original author of that verſion, and the ſame title-page alſo informs me, that Arias Montanus was the reviſor, corrector, and editor of all the ſubſequent editions thereof. For theſe reaſons I conclude, that it is ſometimes called Pagninus's and at other times Montanus's Hebrew Bible.

Laſtly, your correſpondent's very ſevere cenſure, occaſioned by my friendly correction of his error in his Hebrew of Pſalm x. 16. I think is rather unjuſtifiable, as I only ſaid, I would recommend for the future a more careful correction of the proof ſheets. Surely ſuch a gentle hint could not juſtly provoke him to drag the great Alexander Pope, Eſq. forward to compare me to a *crow, who is content to feed on carrion!*—— What ſtate would the Hebrew copies of the Bible have been in at the preſent time, if they had been expoſed to the ſame negligence? If we hear him in whom are hid all the treaſures of wiſdom and knowledge declaring, that "till heaven and earth paſs, not one jot or one tittle ſhould paſs from the Scriptures till all were fulfilled," how can we think of the paſſing away of a pronoun in the plural number and maſculine gender as a matter of no conſequence. Had I taken notice of his Engliſh in the ſame manner, there might be ſome appearance

of

of juſtice in his cenſure, but every Hebrew ſcholar will not only vindicate the propriety of ſuch a caution, but will alſo defend the neceſſity of it. I remain, Sir, yours for the truth's ſake, as well as

A Lover of the *Lex Talionis.*

ON OTHER WORLDS.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

MAN is a haughty animal; he ſuppoſes the great Creator had no deſign but *his* gratification in all the works of his hand.

> "Aſk for what end the heav'nly bodies ſhine?
> Earth, for whoſe uſe? Pride anſwers, "'Tis for mine.
> For me kind nature wakes her genial pow'r,
> Suckles each herb, and ſpreads out ev'ry flow'r."

As he ſuppoſes himſelf greater than all his accommodations, ſo he ſuppoſes himſelf placed in that part of the works of his Maker, which is more excellent than thoſe he beholds at a diſtance: the ſun, and all the bright luminaries of heaven, he looks upon as a prodigious large fire, and a great multitude of candles, to ſerve him both day and night. The higher himſelf appears to his own view, the more groveling muſt his ideas of the Creator be.

But if the planets and fixed ſtars anſwer no other purpoſe than this, would it not be (I ſpeak with reverence) like ſo much of the divine wiſdom and power thrown away, when we conſider that we derive more light and advantage from one moon than from all the fixed ſtars? And would it not have appeared wiſer (ſpeaking after the manner of men) to have made another moon to ſucceed this, than ſuch a multiplicity of bodies for the ſame purpoſe *only*, and to place them at ſuch a vaſt diſtance, that they could be of very little uſe to us.

Again, why ſome of them ſhould be hid in obſcurity for ages, and not be diſcovered until late years, will not well correſpond with the ideas entertained by ſuch men: and indeed, when we conſider how long mankind was ignorant of what appears the moſt likely to be the true ſyſtem of the world, ſuch ideas muſt vaniſh as a morning dream.

It is not to be wondered at, when we find a man making all to centre and terminate in himſelf, that he ſhould be ſurpriſed when

when philoſophers talk of the inhabitants of other worlds; and though we might expect better things from the more intelligent part of mankind, yet we find the *Luciferian principle* is ſo deeply rooted in the human mind, few are diſpoſed to give up the privilege of ſuperiority, which they fondly imagine belongs to them, and their habitation, this earth.

It is neceſſary that we ſhould connect, with our belief in the exiſtence of a God, proper views of his character and intentions: the ſtudy of nature will be of very little uſe to us if it does not lead us to him, not barely as a being capable of producing all things, but as one who made all things to anſwer an end worthy of himſelf. How comfortleſs to contemplate *abſolute power* in any or all of its exertions, unconnected with *wiſdom*. What would it accompliſh? Even *wiſdom and power*, combined, unattended with *goodneſs*, might produce all that is beautiful, but would be forbidding to us; we ſhould be rather frightened than encouraged thereby. We may, then, adopt the language of Scripture, and ſay, "The Lord is good to *all*, and his tender mercies are over *all his works*;" not only in this earth, and to the inhabitants thereof, but to the inhabitants of other worlds, through every period of their exiſtence; for they muſt ceaſe *to be* before it be poſſible they ſhould be in a ſituation not capable to derive advantage and happineſs from the manifeſtations of the divine goodneſs.

If wherever the power and wiſdom of God are manifeſtly diſplayed, his goodneſs accompanies, why ſhould it be thought an abſurdity to ſuppoſe the planets are inhabited by an order of beings, who are capable of beholding the exertions of divine power, and tracing out the deſigns of divine wiſdom, and alſo of rejoicing in the manifeſtations of divine goodneſs? But this cannot poſſibly be, if they are bodies made for no other purpoſe than to roll through ſpace, and be gazed at by intoxicated mortals.

God has made nothing in vain; for what purpoſe, we might aſk, then, are the moons of Jupiter, Saturn, and the Georgium Sidus? We well know the uſe of our own moon; but if this globe had no inhabitants, the moon might very well be diſpenſed with: it would ſhine, not to the exciting its Maker's praiſe in the boſoms of men, but would appear to be made in vain. Why, then, ſhould we deny that to others, which we find ſo ſuited to ourſelves? The other planets are like to our own, in almoſt every reſpect. Let us grant, then, all that this earth has; and if the whole of our ſolar ſyſtem, why not to other ſyſtems of planets, revolving round other ſuns, all having one Father, and all connected in one great whole by

the ſame God. Well might David ſay, "When I conſider the heavens, the work of thy hands, the moon and ſtars which thou haſt ordained, Lord, what is man, that thou art mindful of him?" I ſhall conclude by obſerving, in the words of Dr. Young, that the Scriptures addreſs man as having

"Learnt his firſt leſſon from the ſkies;"

And am yours, &c.

TYRO.

A BRIEF CONFERENCE BETWEEN A BAPTIST AND A PEDOBAPTIST.

Baptiſt. PERMIT me, my friend, to aſk you a few queſtions. Is it poſſible for a perſon to obey a divine command who is incapable of moral knowledge and faith?

Pedobaptiſt. Certainly not.

B. Doth it not follow, that in every ſubject that obeys a divine command, there muſt of neceſſity be knowledge and faith?

P. Certainly.

B. Is the Chriſtian rite, Baptiſm, a divine command?

P. Certainly it is.

B. Is it not a duty obligatory on every individual that knows and believes it is a divine command, to be obedient thereto, as the fruit or effect of ſuch knowledge and faith?

P. It appears ſo.

B. Then give me leave, my friend, to aſk you whether and how you yourſelf have been obedient to this Chriſtian rite, known and acknowledged to be a divine command?

P. I have *not* been *perſonally* obedient.

B. On the ground of its being a command of Jeſus Chriſt, you will, I truſt, readily grant, that infants, while in a ſtate of nonage to reaſon, are incapable of the required obedience?

P. I do acknowledge, that ſuch infants *cannot* obey.

B. Will it not then follow, that if you have done nothing reſpecting baptiſm, as the effect or reſult of your own knowledge and faith, that *you have not* obeyed this command of the ſon of God?

P. I will conſider of it.

B. Do

B. Do ſo, my friend, and may a divine bleſſing attend your conſideration. Farewell!

SINFUL FEAR REMOVED.

CANDIDUS had long been afflicted with an aſthma, which at times greatly oppreſſed his ſpirits, and brought on an univerſal debility upon him. He was one day going to engage in the ſervice of the ſanctuary: he was ſuddenly ſeized with a ſpaſm: he coughed, and laboured had for breath—he ſighed and groaned in ſpirit. "Lord help me," ſaid he, "I am as yet but a young man; and if now ſo weak and unfit for ſervice, what ſhall I be when I am old?——It is probable there are many years of pain and langour to come———I ſhall be laid by from my delightful work of preaching, and ſhall become a poor dry ſtick—a meer cumberer of the ground——— I hardly can make ſhift to crawl on now---alas! what ſhall I do by and by?"

In this manner he went on till his mind was diſtreſſed beyond meaſure. At laſt theſe words came to his mind---"Why take ye thought for the morrow?"———"What am I at?" ſaid he, "what have I to do with future years? Perhaps there are none intended for me. And ſuppoſe there are, what have I to do with the trials of them? I have had trials and have found deliverance---I ſhall find deliverance in future trials. Faithful is he that hath promiſed, who alſo will do it. My buſineſs in life is to bear and do the will of God in the *preſent moment only*. He does not give me *two* moments at once; why then ſhould I take upon me the trials of future days?"

His ſoul experienced relief from theſe reflections; grief was taken from his heart; he engaged in the work of God with pleaſure; he went his way, and was no more ſad.

POETRY.

POETRY.

ELEGY.

"MY thoughts that often mount the ſtarry ſkies,"
And trace the azure canopy around,
"Come view yon dreary vaults where nature lies"
At reſt within a narrow loneſome bound.

Thoſe ſkulls, ſo ghaſtly now, were once like ours,
Adorn'd with fleſh, and pleaſing to the view;
Thoſe bones, ſo helpleſs now, had active pow'rs,
Were firm, replete with ſtrength and vigour too.

Here many ſleep whom years ago I knew
In buſy life engag'd, in cank'ring care,
Who paſs'd the winged moments as they flew
In ſearch of wealth, of trifles light as air.

Ah! what avail thoſe ſighs for earthly good!
Thoſe anxious hopes which graſp at earthly ſtore!
Like bubbles blown upon the wat'ry flood,
Which riſing vaniſh, and are ſeen no more.

How happy they who dart their piercing eye
Beyond this ſcene, this periſhing abode!
Who mount on wings of faith, who ſoar on high,
And taſte the glorious bounties of their God.

What joys reſult to thoſe who know his love
Who died on Calv'ry's mount for Adam's race!
Here, ſinners! here, deſcending from above,
What num'rous mercies! and what matchleſs grace!

Redeeming love what mortal tongue can paint!
What eloquence its utmoſt praiſe proclaim!
The ſtrokes of language drawn muſt here be faint,
Not human ſpeech can reach ſo high a theme.

Oh! may I here its ſacred influence prove,
Here taſte the joys ſincere which from it flow;
May all my thoughts in ſtricteſt union move,
And centre in the God I long to know.

So when this mortal part ſhall fall a prey
To Death's unerring dart a victim ſure,
My nobler pow'rs may riſe to endleſs day,
Where life and immortality endure.

BARBY, AMICUS.
NEAR DAVENTRY.

ON THE RESTORATION.

"MESSIAH's reign on earth! O hallow'd times
Of mercy, concord, equity, and peace,
Make haſte to ſhine, your joyous circles run!
A golden age, ariſe may lapſed men,
To fall no more, behold, and glory ſee,
Which men nor angels ſhall again deface!
All hail! O glorious day, when we ſhall ſee
The wiſe in brightneſs rivalling the ſky,
Whoſe radiance endleſs all the ſtars excels,
Their joys ſhall ſhare, and join their acclamations;
In ev'ry pow'r renew'd, and riſing thought
Find heav'n within, with reſurrection's eye,
Unconquer'd ſee, exulting, Jeſus rais'd,
To height advanc'd of glory, far above
Dominion, principalities, and pow'rs,
This broken, dying ſtate of things to heal,
And to his empire vaſt regain a WORLD.
Jeruſalem the New what beauties deck!
From martyrs' lips flow rich exalted ſtrains,
And tongues expreſſive moſt, in worlds of light,
The pureſt, firſt, in force and energy.
Apoſtles chuſe the lofty theme to reach,
What coming glories yet to be reveal'd,
Unfolded now in all their luſtre ſhine—
E'en there ineffable the boundleſs grace.
Give us your voice, ye mighty ſeraphim,
If ſpeech ye have, or heard in higheſt heaven
In power or ſound that equals Jeſu's love.
From all the ſaints, aſſembly of the bleſt,
Of ev'ry land the ſpacious world around
Full and ſymphonious ſongs of praiſe aſcend.
How far below are we your lofty ſpheres,
O high intelligences, prime of ſaints!
By an ethereal ray's attraction touch'd,
A new day-ſtar ariſe ſome long to ſee.
The bleſſed day ſome from afar beheld.
The dawn one age,—another the effulgence
Of our redeemer's reign in grace and glory.
The prophet's ſolemn voice (with eagle eye
Through ages darting into future times)
Did long before foretell the clear event.
An earth renew'd, and freed from curſe and woe,
E'er long commence a ſecond purer world,
In perfect love where friends ſhall meet again,
And beauty cloth'd—no ſpeck nor atom found,
Our nature here which ſtain'd, nor marks remain,
Refin'd, when the reanimated body
Its mortal dreſs ſhall in the duſt have left,
And riſe immortal ſhining as the ſun.
A previous ſcene the great reſtorer gave,
The luminous array when he aſſum'd,
Of heav'n, theſe earthly robes awhile exchang'd,
For glory powerful more than eye could bear,

The

The church reigns now, rejoice, ye heavenly hoſt;
Ye morning ſtars, raiſe higher ſtrains of joy
Than when the firſt creation riſe ye ſaw,
And ſung the eulogy—See this new world,
Like your primeval morning light in glory dawn,
But ſweeten'd more to us—ye never fell;
We fell and roſe through a redeemer's blood.
In Him at leaſt what ſupereminence!
E'en from the fragments of the grave aſcend
To ſtations high, now cloth'd as with the ſun,
The moon beneath our feet—More bright our crown,
And brilliant more than ſtudded with the ſtars.
Aſcending endleſs thus the boundleſs ſcale
Of being and beatitudes unknown,
Of which Elyſian fields are but a dream."

EPITAPH ON A PROMISING YOUTH.

EARLY remov'd from bleak misfortune's pow'r,
Secure from ſtorms, here reſts a tender flow'r.
Short though its bloom, the op'ning bud began,
To promiſe fair when ripen'd into man.
Sleep on, ſweet youth; high heav'n's all-gracious King
Hath to eternal ſummer chang'd thy ſpring.

HYMN,
ON ENTERING A PLACE OF WORSHIP.

WITH rev'rence and with joy I tread
Thy ſacred courts, my God;
I'll ſhelter ſeek beneath thy ſhade,
And praiſe thy faithful word.

Within thy holy temples, Lord,
I love to find a place,
Thy pow'r and glory to behold,
And feel thy quick'ning grace.

In vain thy word we would not hear,
A bleſſing now impart;
O Lord, vouchſafe to meet us here,
And chear each waiting heart.

Be with and bleſs thy ſervant, Lord,
Who daily labours here;
In truth may he expound thy word,
That all thy name may fear.

Help us, O Lord, to do thy will,
While hear on earth we ſtay;
Secure our ſouls from ev'ry ill,
And fit us for the ſky.

M. C. M.

MONTHLY

MONTHLY OCCURRENCES.

March 27.

THE London Gazette of laſt night announced, that the whole of the ports of Holland are in a ſtate of blockade, and neutral ſhips prohibited from entering them.

28. Yeſterday arrived two mails from the Weſt Indies, one from Jamaica, the other from the Leeward iſlands. By theſe mails we have the particulars of the firſt great atchievement of the infant navy of the United States. The American Frigate, the Conſtellation, of 44 guns, has captured the Inſurgent, a French frigate, of the ſame force, after a very ſevere engagement.

29 By the laſt accounts that were received from the continent, we have intelligence of the complete ſucceſs of the French againſt the Auſtrians, in various engagements.

30. The armament in the Texel, not including the nine ſhips of the line, to be launched this ſpring, conſiſts of thirteen line of battle ſhips, four or five frigates, and about 10,000 troops, are either embarked, or ready for that ſervice. The force at Breſt conſiſts of fifteen ſail of the line, beſides frigates, and a great number of troops had been drawn to that neighbourhood for embarkation.

April 1. The rebellion of Paſſwan Oglu againſt the Grand Seignior, has at length drawn to a cloſe. It muſt ſurely excite a ſmile to think how a ſucceſsful rebel is treated. The following are the conditions—1ſt. Paſſwan Oglu declares that it never was his intention to be diſobedient to the Grand Seignior. 2d. That his reſiſtance was directed merely againſt ſubalterns, of whom he had cauſe of complaint. 3. That he is to diſmiſs all foreigners (at leaſt ſuch as are enemies to the Porte) in his ſervice, and to expel them from the territory of Widdin, under pain of death. 4. He is to ſwear on the Koran to be faithful to his duty. On theſe conditions he is confirmed in his ſituation as Pacha of Widdin; and as a pledge of his ſincerity, he ſends his brother a hoſtage to Conſtantinople.

2. By the American papers lately arrived, we learn, that the intelligence of the capture of the French frigate had inflamed the partizans on each ſide of politics. Several diſturbances had taken place in conſequence of the news; and that the preſident, preſſed to the alternative of war or negotiation, had choſen the latter, and had appointed a gentleman of the name of Murray, the American miniſter at the Hague, as miniſter plenipotentiary to Paris, for the purpoſe of ſettling the miſunderſtanding exiſting between the two countries.

3. The laſt mail which arrived from Liſbon brought accounts of various captures in the Mediterranean, and the burning of two Neapolitan line of battle ſhips to prevent their falling into the hands of the enemy. Intelligence of the ſurrender of Corfu to the combined Ruſſian and Turkiſh Fleets, is likewiſe received.

4. A letter has juſt been publiſhed which bears the ſtrongeſt teſtimony of the good uſage of the French priſoners in this country. It is written by M. Noou, the French agent, to the Tranſport Board, after a circuit round the kingdom to inveſtigate the priſons, and it concludes in the following words—"It is not poſſible to be better pleaſed than I have been, through the whole of this journey, with the ſentiments of humanity and juſtice which regulate every part of the conduct of the agents who direct under your orders, the adminiſtration of the priſons in which the French are kept. It is a ſatisfaction moſt dear to my heart to have an homage of this kind to pay to truth.

6. Letters from Ireland give the moſt dreadful details of the ſituation of that unfortunate country. Martial law has been again proclaimed in great part of it. Executions are continually taking place, and robberies and murders are daily being committed. So very inſecure are the

roads

roads in general, on the account of the rebels, that there is no poſſibility of travelling with any degree of ſecurity, but by many perſons travelling together, which mode is now very generally adopted.

10. A veſſel from Meſſina, which arrived on the 13th ult. at Leghorn, brought intelligence of the arrival in that port of ſix Ruſſian ſhips of the line, and ſix Turkiſh ſhips of war, with troops. More veſſels with troops from both nations were expected at Meſſina. Theſe forces united were to effect a debarkation on the coaſt of Naples, where the public mind is very much divided.

14. By the letters and mails which have arrived lately, we have the intelligence, that the tide of victory has been completely turned——The French have been defeated in various places, by the Archduke Charles, in Germany—by the Auſtrian General Hotze, in Switzerland—and in ſeveral parts of Italy.

16. Accounts which have been lately received from Egypt, repreſent the ſituation of Gen. Buonaparte as very ſecure. His army in general is healthy; many of his ſoldiers have married Egyptian women. By this means, and others which he has made uſe of, he has ſo firmly eſtabliſhed himſelf, that there is but little probability of his being diſpoſſeſſed of that country.

22. The French took poſſeſſion of Leghorn on the 24th ult. and planted the tree of liberty. In the evening, the town was illuminated. All the armorial bearings were deſtroyed.—The French emigrants were ordered away in 24 hours, under pain of death——Seals were put upon the property of all ſubjects of powers with whom France is at war. On the 25th the French entered Florence without reſiſtance, the Grand Duke having deſired his ſubjects not to oppoſe them. The Tuſcan ſoldiers laid down their arms, and the Grand Duke, with his wife, children, court, and domeſtics, ſet off for Vienna, eſcorted by a body of French troops.

23. The Auſtrians and French have both agreed, that Frankfort and Radſtadt ſhall be neutral towns, but the former will reſpect the neutrality of no other. They have even pulled down the boards on the roads, on which was written up Neutral Country; conduct which it is expected will inflame Pruſsia, the avowed protector of the neutrality of Germany.

26. Yeſterday arrived the Hamburg mail due on Wedneſday. Government have received accounts of a battle in Italy, which took place on the 5th inſt. The Auſtrians, having defeated the French in all their attempts, became the aggreſſors, and ſtormed the French camp, which they carried after a great ſlaughter; driving the enemy for ſhelter to the walls of Mantua. In Swabia, the Archduke had his head-quarters, on the 10th, at Engin, ſix leagues from Schaffhouſen. He had taken all the Swiſs territory on the right of the Rhine, and, after conſulting General Hotze, was preparing to croſs that river, and enter Switzerland. The French continue retreating through the Engadine, and the fortune of the war was turning againſt them in all quarters

27. A letter from Milan, received by the laſt Hamburg mail, ſays, The French have not only taken Gaza, but likewiſe Jeruſalem and Damaſcus. If this be true, if the French can advance ſuch a great diſtance from their head-quarters at Cairo, they muſt be in very great force.——The information ſeems to be well founded, ſince it comes likewiſe both by letters from Conſtantinople, and advices brought to France from Alexandria.

Government have ſent many of the Iriſh rebels to ſerve in the Pruſſian army, from whence (ſhould they prove refractory) they are to be ſent to work in mines.

THE

Univerſaliſt's Miſcellany

For MAY, 1799.

NATURAL HISTORY.

(*Continued from p.* 100.)

BESIDES the production of thoſe iſlands by the action of fire, there are others, as was ſaid, produced by rivers or ſeas carrying mud, earth, and ſuch like ſubſtances, along with their currents, and at laſt depoſiting them in ſome particular place. At the mouths of moſt great rivers, there are to be ſeen banks thus formed by the ſand and mud carried down with the ſtream, which have reſted at that place, where the force of the current is diminiſhed by its junction with the ſea. Theſe banks, by ſlow degrees, increaſe at the bottom of the deep; the water, in thoſe places, is at firſt found by the mariners to grow more ſhallow; the bank ſoon heaves up above the ſurface; it is conſidered for a while as a tract of uſeleſs and barren ſand; but the ſeeds of ſome of the more hardy vegetables are driven thither by the wind; they take root; and thus binding the ſandy ſurface, the whole ſpot is clothed in time with a beautiful verdure. In this manner there are delightful and inhabited iſlands at the mouth of many rivers, particularly the Nile, the Po, the Miſſiſippi, the Ganges, and the Senegal. There has been, in the memory of man, a beautiful and large iſland formed in this manner, at the mouth of the river Nanquin, in China, made from depoſitions of mud at its opening; it is not leſs than 60 miles long, and about 20 broad. La Laubere informs us, in his Voyage to Siam, that theſe ſand banks increaſe every day, at the mouths of all the great rivers in Aſia; and

hence he aſſerts, that the navigation up thoſe rivers becomes every day more difficult, and will, at one time or other, be totally obſtructed. The ſame may be remarked with regard to the Wolga, which has, at preſent, ſeventy openings into the Caſpian ſea---of the Danube, which has ſeven into the Euxine. We have had an inſtance of the formation of a new iſland, not very long ſince, at the mouth of the Humber, in England.---- "It is yet within the memory of man, ſays the relator, ſince it began to raiſe its head above the ocean. It began its appearance at low water, for the ſpace of a few hours, and was buried again till the next tide's retreat. Thus ſucceſſively it lived and died, until the year 1666, when it began to maintain its ground againſt the inſult of the waves, and then firſt invited the aid of human induſtry. A bank was thrown about its riſing grounds; and being thus defended from the incurſions of the ſea, it became firm and ſolid, and in a ſhort time afforded good paſturage for cattle. It is about nine miles in circumference, and it is worth, to the proprietor, about 800l. per annum." It would be endleſs to mention all the iſlands that have been thus formed, and the advantages that have been derived from them. However, it is frequently found, that new iſlands thus formed, may often be conſidered as only turning the rivers from their former beds; ſo that in proportion as land is gained at one part, it is loſt by the overflowing of ſome other.

Little, therefore, is gained by ſuch acceſſions. Nor is there much more by the new iſlands, which are ſometimes formed from the ſpoils of the continent. Mariners aſſure us, that there are ſometimes whole plains wreſted from the main lands by floods and tempeſts. Theſe being carried out to ſea, with all their trees and animals upon them, are frequently ſeen floating on the ocean, and exhibiting a ſurpriſing appearance of rural tranquility in the midſt of danger. The greateſt part, however, having the earth at their roots at length waſhed away, are diſperſed, and their animals drowned; but now and then ſome are found to brave the fury of the ocean, till, being ſtuck either among rocks or ſands, they again take firm footing, and become permanent iſlands.

As different cauſes have thus concurred to produce new iſlands, ſo we have accounts of others that the ſame cauſes have contributed to deſtroy. We have already ſeen the power of earthquakes exerted in ſinking whole cities, and leaving lakes in their room. There have been iſlands and regions alſo that have ſhared the ſame fate, and have ſunk with their inhabitants,

bitants, never more to be heard of. This Pauſanias tells us of an iſland, called Chryſes, that was ſunk near Lemnos. Pliny mentions ſeveral—among others the iſland of Cea, for thirty miles, having been waſhed away, with ſeveral thouſands of its inhabitants. But of all the noted devaſtations of this kind, the total ſubmerſion of the iſland of Atlantis, as mentioned by Plato, has been moſt the ſubject of ſpeculation. Mankind in general now conſider the whole of his account as an ingenious fable; but ſuch of our readers who will conſult Catcott on the Deluge, may perhaps think it no fable, eſpecially if, as Mr. Catcott ſuppoſes, there is ſome proof of the exiſtence of ſuch a country, and alſo of its deſtruction by an earthquake, in the writings of Moſes.

"About 9000 years are paſſed, ſays Plato, ſince the iſland of Atlantis was in being. The prieſts of Egypt were well acquainted with it; and the firſt heroes of Athens gained much glory in their wars with the inhabitants. This iſland was as large as Aſia Minor and Syria united, and was ſituated beyond the pillars of Hercules, in the Atlantic ocean. The beauty of the buildings, and the fertility of the ſoil, were far beyond any thing a modern imagination can conceive; gold and ivory were every where common, and the fruits of the earth offered themſelves without cultivation. The arts and the courage of the inhabitants were not inferior to the happineſs of their ſituation; and they were frequently known to make conqueſts, and over-run the continent of Europe and Aſia." The imagination of the poetical philoſopher, riots in the deſcription of the natural and acquired advantages which they long enjoyed in this charming region. "If, ſays he, we compare that country to our own, ours will appear a mere waſted ſkeleton, when oppoſed to it. Their mountains, to the very tops, were cloathed with fertility, and poured down rivers to enrich the plains below."

However, all theſe beauties and benefits were deſtroyed in one day by an earthquake, ſinking the earth, and the ſea overwhelming it.

Mr. Catcott and ſome other learned men, think that the numerous iſlands in the Atlantic Ocean are the remains of that country, and that Plato's account, though founded in truth, is mixed with ſome fable, particularly in the date which he uſes. See Catcott on the Deluge, p. 84

(*To be continued.*)

JONATHAN THE JEW.

(*Continued from p.* 111.)

"I FOUND then that the *power* which operated in the reſurrection of Jeſus, excelled, not only in ſtrength, but alſo in majeſty and perfection of character, all that was called *God* among men. So I perceived no ſmall propriety in the ſaying of Jeſus, *O righteous Father, the world hath not known thee.* I concluded then that this *power* is the only true God; for that which is greateſt muſt be *God.* Thus am I called off from every idol, however highly dignified, whether the work of men's hands or of their imaginations, to adore him who is *higher than the higheſt.* I frankly acknowledge, then, that my religion, or my hope toward God, is *not founded on argument*, nor on the wiſdom of men, but on the *power of God*;—not any deductions from any principles I had hitherto known, but on *authority* interpoſed in a manner quite unexpected, baffling, confounding, and repelling all my reaſonings; and if I may be allowed the expreſſion, *forcing* upon me a new ſet of principles, by the moſt convincing and ſatisfactory, as well as irreſiſtible evidence;—not on any reaſonings *à priori*, but on a plain matter of fact, eſtabliſhed by impregnable evidence;—not on any effort exerted, or any motion felt in my breaſt, but on that motion of divine power, which burſt the bands of death when Jeſus roſe;—not on any operation which men call *myſtical* to avoid ſaying *unintelligible*, but on the ſimpleſt and moſt ſtriking operation that can affect the human mind, even the preſenting alive again a man who was dead;—not on feeling any change on my heart to the better, or the remoteſt good inclination of my will, but on that fact which, ſore againſt my will, forced upon me the moſt ſhocking view of my guilt, and proved me to be an enemy to heaven in that reſpect wherein I thought to have approved and valued myſelf to my laſt hour;—not on any work of power aſſiſting me to feel, will, or do any thing in order to peace with God, but on a work of power, proving to demonſtration, that every thing needful thereto is already completely finiſhed;—to ſay all in one word, not on any difference betwixt me and others, or any token for good about me whatſoever, but on the token or proof of divine good will expreſſed in the reſurrection of Jeſus towards the *whole creation*, without regard to any difference by which one man can diſtinguiſh himſelf from another. This fact, firm as a rock, emboldens me to pay an equal regard to philoſophical

gueſſes

gueſſes and to enthuſiaſtical fancies. If any one, then, ſhould aſk me a reaſon of the hope that is in me, I have only one word to ſay, *The reſurrection of Jeſus:* take away this from me, and I am miſerable indeed. Let this ſtand true, and nothing ſhall ever make me deſpair. This fact and its import, or the character of God thence ariſing, mutually confirm and aſcertain each other. This character could never have been drawn to our view but from ſome divine work: no work but this could ever evince ſuch a character; and if this work was done, of neceſſity there muſt be ſuch a character. This fact and its import, then, muſt ſtand or fall together. But more particularly, as this divine character can no where be publiſhed but along with the fact, I am aſſured, by hearing the *grandeſt character* thence ariſing, that the fact muſt be true. For to ſuppoſe that the bare notion or idea of ought greater than God could ever be any where imagined, would be the wildeſt of all abſurdities. And it is very evident, that that view of God, which the lower it abaſes the pride of man, raiſes his comfort and joy the higher ---which reduces man to the moſt unreſerved or to *extreme* dependance, while it exalts him to the *ſummit* of all happineſs--could never be the contrivance of man, whoſe ſtrongeſt impulſe is toward the gratifying of his pride, and whoſe joy naturally riſes or ſinks according to the ſucceſs thereof. Therefore, when the fact and its import are conveyed to my knowledge by the ſame teſtimony, I have no room to doubt, that God, who alone can deſcribe his own character, is the teſtifier and declarer of both. And ſurely it would be extremely abſurd to ſuppoſe, that ſuch a divine character could ariſe from a contrived lie. Again, it is from this fact that the amiable character of the juſt God and the ſaviour riſes to my view. I could never have known there was ſuch a God, had I not known this fact. But I know, this fact being true, there muſt be ſuch a God, becauſe it is impoſſible to account for it otherwiſe.—— Yea, every attempt to account for it otherwiſe, not only extinguiſhes all my former lights, but without furniſhing me with any new ones, lands me in atheiſm, in chaos, and utter darkneſs: whereas the account of it given by the witneſſes, while it proves all my former wiſdom to be fooliſhneſs, opens to me a new and more delightful ſource of knowledge, throwing light upon a thouſand facts that I could never account for before; ſhewing me a no leſs wonderful than ſatisfactory propriety in all the extraordinary circumſtances attending the birth, life, death, and reſurrection of Jeſus, and the miniſtry of his witneſſes. It throws light upon all the ancient ſacred writings,

and

and the extraordinary facts recorded in them, from the creation downward. It sets my mind at rest as to all the difficulties about the divine character, and the present and future condition of all lapsed intelligences, which occasionally pinched me before. I am now reconciled to the entrance of sin and death into the world, and the whole dark side of things, on account of the marvellous light that shines forth from the greatest darkness. I am now reconciled to the shade, on account of the magnificent picture thence arising to my view, and which could not otherwise have appeared. In a word, I thence perceive a no less amiable than grand uniformity of design, in all the works of God from first to last. Whereas, should I shut my eyes against the light issuing thence, I am immediately lost in an unfathomable abyss of absurdities I know then assuredly, when I hear these illiterate men, attended by supernatural power bearing witness to the fact, declaring the import of it, and speaking (τα μεγαλεια του Θεου) "the grand things of God," I hear God himself speaking; I hear the voice and testimony of God. Divine wisdom and divine power, which are indeed inseparable, present themselves to my conscience at once; my pride is abashed, my reasonings are silenced, and hope arises to me from a new and unexpected source*. I am fully satisfied, then, in agreement with the witnesses, to hold the meaning they have given of the resurrection of Jesus, for the *gospel*, the *word*, and the *testimony* of God, and to call it, by way of eminence, The TRUTH, in opposition to every false gloss on the Scriptures, and every false reasoning about the light or law of nature, or about any of the works and ways of God. This truth opens for me a plain path, and affords me firm ground for every step, so that I have no occasion to grope among *probabilities* with the Academics, or no less uncertain *feelings* of the devotees; no reason to envy the former the pleasure they propose in their humble, candid, and sincere in-

"* Were such a majestic personage as is described by John in the tenth chapter of the Apocalypse to appear publicly to our view, would not all our former ideas of grandeur evanish at his presence? Have the wise men, of almost every succeeding age, exploded the principles maintained by their predecessors, both in ethics and in physics? And should it seem a thing incredible to us, that when God, no longer winking at the times of ignorance, was to commence a public speaker and writer to men, he should explode the wisdom of all the teachers who formerly taught mankind? And if we willingly hear wise men tracing to us the order and connection of facts and appearances in the course of nature, why should we not hear God explaining to us supernatural facts? This seems to be a province proper for the author and controller of nature. It was surely far above the fishers of Galilee."

quiries

quiries after———a phantom, which has hitherto eluded their graſp---or the latter the more refined delight they propoſe in their pious wreſtlings and waitings for——a good conceit of themſelves: no reaſon to be ſcared by the ſcornful ſneer of thoſe, or the more ſolemn frown of theſe. Let this Truth be my companion, and I will not be aſhamed in the preſence of all the ſons of Socrates, though joined with thoſe of Gamaliel. In company with this Truth, I dare act the part proper to man. I dare give free ſcope to my conſcience toward God, and look into his perfect law, as knowing that, however heavy the charge turn out againſt me, the reſurrection of Jeſus affords "the anſwer of a good conſcience before God," as it ſhews a righteouſneſs to be already finiſhed, by which God can appear juſt in juſtifying me, even in the worſt view I can have of myſelf, or, which is more, even in the worſt view I can appear in before him, who knows all things. By being thus encouraged to look into the "perfect law of liberty," and continue therein, I ſee the extent of it to be vaſtly wider than I was hitherto willing to notice. And by ſeeing what a righteouſneſs was requiſite to honour it, and what expence was needful to expiate every the leaſt tranſgreſſion of it, I am led to hold every precept of it more ſacred than ever I did before. I know that I cannot diſregard any precept of it without, at the ſame time, diſregarding the revealed righteouſneſs. I conſider the perfect law, the law that requires godlineſs and humanity in perfection, as the ſacred and invariable rule of correſpondence with God. And though on this ſide the grave I cannot come before God at any time, and ſay, *I have no ſin*, yet the Truth both binds and encourages me to aim at no leſs than perfection. While I keep the perfect law in my view, which, like a faithful mirror, diſcovers all my deformity, I can find no reaſon to glory over the moſt infamous of mankind. The nearer I come to the light, which makes *manifeſt all things that are reproved*, I have the more reaſon to ſay, *Behold, I am vile.* I can have no room for glorying, then, but in the bare TRUTH; and I have good reaſon confidently to oppoſe the righteouſneſs revealed there, to all that is admired in its ſtead among men."

(*To be continued.*)

LETTERS

LETTERS ON WOMEN.

LETTER II.

ACCOUNT OF THE FEMALE SOCIETY AT WISBEACH.

DEAR SIR,

A FEMALE benefit Society was formed in February, 1796, in Wisbeach, which has continued to the present time, and I hope will continue for many years to come.—— Thinking this institution, so far as it extends, calculated to alleviate the distresses of and render useful to each other, the female part of the human species, I will send you some account thereof. Perhaps it may not be deemed unworthy of imitation in other places.

The society I am about to describe consists wholly of women, and all its affairs are transacted by them---the male sex having nothing to do with it---except that its stock which is not wanted for immediate disbursement, is lodged upon interest in the hands of a man; and donations thereto are received from any person who chuses to contribute his mite towards its support.

The females who compose this society are divided into two classes. The first class consists of honorary members, *i. e.* those who contribute thereto without having any claim upon it for relief. On paying *five shillings* for admission, *six-pence* for a copy of the articles, and *six shillings and six-pence* for a year's subscription in advance, a female is admitted as an honorary member, and by continuing to pay *six shillings and six-pence* each year in advance, honorary membership is continued. The second class consists of those who become members with a view to receiving relief, according to the rules specified in the articles, which class is limited to one hundred persons, and is not to exceed that number at any one time. Any female who is not above forty-five years of age, and resides in the parish, whose character is decent, may be admitted a member of this class, until it be full, on paying *two shillings and six-pence* entrance, *three pence* for a copy of articles, and *six-pence half-penny* per month afterwards. A secretary and stewards are elected annually by the honorary members from among themselves, which officers, with the rest of the honorary members, form a committee for transacting all the business of the society. The business of the secretary and stewards is to keep the accounts, receive and disburse the money, visit the sick members, &c.

All

All the affairs of the ſociety are regulated, not by will, but by written rules, which cannot be altered but by the conſent of four parts out of five of the ſubſcribers preſent, at an annual or ſome ſpecial meeting, to be convened for that purpoſe. Their public meetings are held at the town-hall---their private buſineſs tranſacted at ſuch places as the ſecretary and ſtewards think moſt proper to fix on.

Every perſon of the ſecond claſs, after being a ſubſcriber to the fund one year, is, when ſo far ſick or lame as to be incapable of purſuing her uſual employment, entitled to *three ſhillings and ſix-pence* a week for the firſt month of her confinement, and afterwards *two ſhillings and ſix-pence* a week till ſhe is recovered. Any member of this claſs, who is married, when brought to bed, is paid *five ſhillings* a week for one month, and *two ſhillings and ſix-pence* a week if her illneſs continue for a longer time. But none of the weekly allowances are paid to any member who removes her reſidence from Wiſbeach. The ſum of *twenty ſhillings* is paid to a married woman on the death of her huſband, and *five ſhillings* for each of her children then living, under fourteen years of age. The monthly ſubſcriptions of each ſingle member and widow (who ſhall not have received any allowance from the fund upon her lying in, or the death of her huſband) will ceaſe when ſhe arrives at the age of *fifty-eight* years; and if a married woman or widow, (having received relief as above) at *ſixty* years of age; and ſhe will then be paid the ſum of *four pounds* a year for life, by four equal quarterly payments; but ſuch member will not, at that time, receive any other allowance from the ſociety. The rules ſtrictly prohibit one member's reproaching another for receiving relief from the fund, and guard againſt rude behaviour, by connecting with ſuch conduct, admonitions, reprimands, fines, and even excluſion, if the perſon be found incorrigible. Unbecoming language, at the meetings of the ſociety is guarded againſt by fines. All fines go to the general fund.

Thoſe who receive the benefits of this ſociety muſt maintain a decent and moral character: hence its regulations are calculated to prevent notorious vice.

This ſociety knows no religious diſtinctions; but extends its benefits equally to members of the eſtabliſhment and to diſſenters; as ſuch it is calculated to abate party ſpirit and to promote liberality of ſentiment and friendly intercourſe.

It is likewiſe calculated to bring the rich to a better acquaintance with the ſituation and diſtreſſes of the poor, conſequently to excite to a greater feeling and practice of bene-

volence, and to connect the different ranks of ſociety more cloſely together.

It may be ſaid, the plan would have been better if leſs reſtricted; but the reſtrictions were deemed neceſſary to prevent its outgoings from deſtroying its reſources.

The following was the ſtate of the ſociety and its affairs on February 1, 1799, as communicated to me by a friend---

Honorary members - - - - - -			72
Members of the ſecond claſs - -			84
Laſt year's receipts - -	£55	5	0
Do.'s diſburſements - -	33	2	6
Amount of the fund - -	183	15	0

I am, dear Sir,
Yours, &c.

WISBEACH,
MAY 10, 1799. R. W.

PUNITIVE JUSTICE.

ESSAY III.

(*See p.* 53.)

DEAR SIR,

EVERY feeling mind muſt ſhudder at the details hiſtorians have given us of the ſanguinary executions of the Court of Inquiſition, which we might pronounce the moſt deteſtible engine of cruelty that had ever exiſted, were we not informed, that the court eſtabliſhed by Charlemagne, called the *Vhemic Court*, even ſurpaſſed it in wanton cruelty. The Vhemic Court went ſo far as to puniſh every Saxon with *death* who was ſo wicked as to break his faſt in Lent. "The ſame law, (ſays Voltaire) was eſtabliſhed in Franche Compté, in the beginning of the ſeventeenth century. A poor gentleman, named Claude Guillon, being reduced to the utmoſt poverty, and urged by the moſt intolerable hunger, eat, on a fiſh day, a morſel of horſe-fleſh." This *crime* being proved againſt him, he was ſentenced to death, and was actually beheaded on the 28th of July, 1629. It muſt appear to every impartial perſon, the crime of eating a piece of horſe-fleſh, to keep a man from ſtarving, though in a time of Lent, was not ſo great a crime as ſpending twenty or thirty pounds for a ſupper of ſea fiſh, in the ſame time; and yet this was done, and the church herſelf had con-

conſcience enough to partake of it. This *bloody court* was totally aboliſhed in the reign of Maximilian the Firſt. The Inquiſition has almoſt breathed its laſt, and every friend to humanity will rejoice at its interment. We have been terrified by frightful ſtories of Hottentots and New Zealanders---but did either of them commit the *crimes* which have diſgraced a great part of the *civilized*, and what has long been called the *Chriſtian* world.

In reviewing theſe things one is led to aſk, Of what uſe is all this ſeverity? Is the world bettered by it? Is the quantity of vice and crime leſſened thereby? Is it at all calculated to reclaim the offender, and bring him to a ſenſe of his duty?---With reſpect to all theſe particulars, I think the contrary has been the fact. All puniſhments ought to be for the good of ſociety, therefore ſhould be calculated to produce that effect.---How can the ſeverity of puniſhment accompliſh this? Will it deter others from vice? No; we have every year too many ſad inſtances to the contrary. Can the world be pleaſed with ſpectacles of death? Can it be profited thereby? That ſcenes of cruelty operate againſt the common good of ſociety, no one will deny; and capital puniſhments ſeem to produce the ſame effect. People who once would have felt conſiderable pain at ſeeing a fellow-creature bound and impriſoned, can now look calmly on, and ſee a poor wretch ſuſpended between heaven and earth. If puniſhments are not proportioned to the nature and extent of the crime, ſociety cannot be bettered by the infliction of them. That ſyſtem which teaches men to confound all diſtinctions, and to think that it is no greater crime to kill a father than to ſteal a ſheep---that to coin a ſix-pence is as great a crime as to ſhoot a man, muſt be ſomewhere defective, and inadequate to anſwer the end that ought to be intended by puniſhment. That ſyſtem muſt certainly be the moſt likely to be uſeful, that allots a proportionate degree of puniſhment to a certain degree of crime---that would puniſh the robber much leſs than the murderer---that would correct the ferocity of the multitude by mild, and not by ſanguinary meaſures. What effect had all the cruelty of the bloody tribunal in France, under the direction of the monſter Robeſpiere? It has rendered his name deteſtable, and his memory will be loaded with execrations for ages to come. It is to be feared, the puniſhment of death has been productive of much evil to ſociety. Upon this part of the ſubject I hope I ſhall be excuſed by your readers if I expreſs myſelf in the words of a writer quoted in my laſt; his book being in few hands, I hope will plead for

me, and the nervous manner in which he expreſſes himſelf, ſecure my pardon—

"The puniſhment of death is pernicious to ſociety, from the example of barbarity it affords. If the paſſions, or the neceſſity of war, have taught men to ſhed the blood of their fellow-creatures, the laws, which are intended to moderate the ferocity of mankind, ſhould not increaſe it by examples of barbarity, the more horrible, as this puniſhment is uſually attended with formal pageantry. Is it not abſurd, that the laws, which deteſt and puniſh homicide, ſhould, in order to prevent murder, publicly commit murder themſelves? What are the true and moſt uſeful laws? Thoſe compacts and conditions which all would propoſe and obſerve in thoſe moments when private intereſt is ſilent, or combined with that of the public. What are the natural ſentiments of every perſon concerning the puniſhment of death? We may read them in the contempt and indignation with which every one looks upon the executioner, who is nevertheleſs an innocent executor of the public will---a good citizen, who contributes to the advantage of ſociety---the inſtrument of the general ſecurity within, as good ſoldiers are without. What then is the origin of this contradiction? Why is this ſentiment of mankind indelible, to the ſcandal of reaſon? It is, that in a ſecret corner of the mind, in which the original impreſſions of nature are ſtill preſerved, men diſcover a ſentiment which tells them, that their lives are not lawfully in the power of any one, but of that neceſſity only which, with its iron ſceptre, rules the univerſe."—

"What muſt men think when they ſee wiſe magiſtrates and grave miniſters of juſtice, with indifference and tranquillity, dragging a criminal to death, and whilſt a wretch trembles with agony, expecting the fatal ſtroke. The judge who has condemned him, with the coldeſt inſenſibility, and perhaps with no ſmall gratification from the exertion of his authority, quits his tribunal to enjoy the comforts and pleaſures of life? They will ſay, "Ah! thoſe cruel formalities of juſtice are a cloak to tyranny; they are a ſecret language, a ſolemn veil, intended to conceal the ſword by which we are ſacrificed to the inſatiable idol of deſpotiſm. Murder, which they would repreſent to us as an horrible crime, we ſee practiſed by them without repugnance or remorſe. Let us follow their example. A violent death appeared terrible in their deſcriptions, but we ſee that it is but the affair of a moment. It will be ſtill leſs terrible to him who, not expecting it, eſcapes almoſt all the pain." Such is the fatal though abſurd reaſoning of men who are diſpoſed

to

to commit crimes, on whom the abuſe of religion has more influence than religion itſelf." Beccaria on Crimes and Puniſhments.

It appears, then, inſtead of the world being bettered by ſevere puniſhments, it is really injured; and inſtead of operating as a check upon vice, it has produced the contrary effect.

It is not poſſible to ſuppoſe that ſevere puniſhment can be of uſe to perſons puniſhed. Let us for a moment ſuppoſe what may be the reaſoning of a robber. He has committed a crime comparitively ſmall, but which, if diſcovered, will be puniſhed in the ſame way as one much greater, and more injurious to ſociety. He finds the man he has robbed ſtill lives, and may poſſibly point him out, ſo as he ſhall be taken, and loſe his life; he purſues, overtakes the man he before robbed, and, ---horrid neceſſity he finds himſelf under---he murders him--- recollecting, perhaps, an adage---*Dead men tell no tales.*— Thus we ſee the proſpect of unequal puniſhments will not deter from the commiſſion of crimes; and will the ſeverity of puniſhments cure the habits of vice? I confeſs they do not appear calculated to do this: the proper road to the mind is not always through the ſkin and bones; the one may be torn, and the other broken, and yet the mind remain the ſame. Severe puniſhments may produce a fever in the mind as well as in the body. I have read of a wretch who had been ſuſpended by the ribs upon the hooks, on the Wolga, by ſome means getting looſe, being naked, and fearing detection, he murdered the firſt man he met, who was a ſhepherd, and dreſſed himſelf in his cloaths. All thoſe puniſhments which cauſe a man to ſuppoſe himſelf paſt cure, or at leaſt to be thought ſo by men, are calculated to produce effects baneful to human happineſs. And that many look upon ſuch as are judged by the law worthy of puniſhment in that light, the conduct of jailors and executioners, who themſelves, perhaps, have hardly eſcaped the *gibbet*, ſufficiently evinces. If ſevere puniſhments are not calculated to reform the unhappy wretch who falls under them, no one will ſay the puniſhment of death is calculated to produce this. Can that which is neither calculated to work the good of ſociety, or have a tendency to reclaim the individual, be uſeful? and is there not ſome reaſon to call the propriety and juſtice of it in queſtion? God alone is the author of exiſtence---to him alone man is to look for every bleſſing that nouriſhes it; he maketh the graſs and the corn to grow for the ſubſiſtence of man and beaſt. He muſt not deprive himſelf of life; how then

can

can he attempt to take that of his fellow creature from him?

But some will plead, that in all ages the punishment of death has been inflicted. The more is the pity. But granting this, what do we gain thereby? Have not human sacrifices been offered too in almost all nations, at different periods? ---- What then is gained by this plea? Surely nothing; for antiquity pleads as strong for assassination. We know the *Roman Cæsars*, those likenesses of human nature, waded to the throne through rivers of human blood: the military, who assisted one to step upon the throne, were always ready to put him down, and advance another to the same situation. Honour attaches to hoary heads only when found in the way of righteousness. Ancient customs can never authorise the commission of wrong actions; every principle that involves the happiness of the world must be tried by a better criterion than that of custom, however long standing. There is a rule of eternal rectitude, by which we ought to judge, not only of actions, but, as far as we are able, of the springs of action. We know who hath said, He who hateth his brother is a murderer. And when we consider how many human beings were sacrificed in France to the hatred of Robespiere, we have no hesitation in calling him a murderer, and the executions he ordered, *legal assassinations*.

Fearing I have tired your patience, and that of your readers, I will finish this with hailing the happy period, which we hope is coming, when peace and happiness shall cover the earth, and violence no more be found, and am, Sir,

Yours, &c.

MAY 12, 1799. F. B. W.

REVIEWERS REVIEWED.

IN our number for April, 1798, p. 117, we announced Mr. Scarlett's Translation of the New Testament from the original Greek, and gave our decided approbation of the work, in relation to the *plan*, *language*, and *execution* of it.---- We have since had the pleasure of seeing our opinion confirmed by the determination of the *Critical Review*, *Monthly Visitor*, &c. The *British Critic* for April, 1799, has, however, seen fit to differ from the above, and seems not a little grieved with Mr. S.

" It

" It is with ſincere regret (ſays he) that we ſee ſo much piety and good intention ſo very expenſively miſemployed as in the preſent volume. Nothing can be more injudicious than the whole plan and form of the work. What advantage can poſſibly be expected from printing the hiſtorical parts of the Teſtament like a play? thus---

---" And Pilate replied again, ſaying to them,
Pilate.---What then would ye have me to do with him whom ye call the King of the Jews?
Hiſtory.---And they cried out again,
People.---Crucify him.
Hiſt.---Then Pilate ſaid to them,
Pilate.---Why, what evil hath he done?
Hiſt.---But they cried out the more vehemently
People.---Crucify him." P. 104.

" It will be hardly credible to thoſe who do not ſee the book, that this ſtrange method is employed throughout, wherever it is practicable. The tranſlator alſo fancies an advantage in ſuch alterations as the following from the eſtabliſhed tranſlation---" Then went out to him Jeruſalem and all Judea." This he makes a merit of altering to " Then Jeruſalem and all Judea went out to him."---" Render therefore unto Cæſar," &c. he changes to " Render therefore the *things* of Cæſar to Cæſar; and the *things* of God to God." We ſmile and ſigh.

" Some good prints are prefixed, and a uſeful Table of the Genealogy of Chriſt."

Thus far the *Britiſh Critic.* We take the liberty to make the following remarks.---

A critic ſhould be candid and impartial, and ſhould endeavour, as far as poſſible, to diveſt himſelf of prejudice, before he gives his judgment upon any work that may come before him. The tranſlation of the New Teſtament lately given to the public by Mr. Scarlett, has been minutely examined by other Reviewers, who, though they diſapprove of *ſome* things in it, yet, " upon the whole, highly approve of the preſent undertaking, and allow that the plan and execution of the work deſerve conſiderable praiſe." *Critical Review.*

Again, " This tranſlation poſſeſſes conſiderable merit. Abſtruſe terms are changed---improper words removed---and the phraſeology rendered eaſier to common capacities. The paragraphs are rendered more diſtinct; and, on the whole, an aſſiduous attention appears to have been paid to the meaning of the ſacred writers." *Monthly Viſitor.*

But

But the few obſervations made on this publication by the Britiſh Critic, are too trifling and jejune to deſerve the name of criticiſm. A few plain ſentences were adduced by Mr. Scarlett in his Preface, (being ſome of the firſt that occurred) merely as a ſpecimen of ten thouſand alterations which he conceived might be more intelligible to common readers, though ſeeming, at firſt view, to be of little import. The Britiſh Critic takes notice of theſe; but he has not yet proved that the alteration, even in theſe few plain ſentences, is not more grammatical, and nearer to the preſent idiom of the Engliſh language, than the common verſion. There are innumerable other paſſages which he ſhould have minutely examined, where not only the language is altered, but the ſenſe materially different. As he ſeems to have neither leiſure nor inclination to go through the whole book, he is referred, for the preſent, only to two paſſages, which he may conſider, if he pleaſes, and paſs ſentence upon them.

1 Cor. vii. 36---39.

COMMON TRANSLATION.

"But if any man think that he behaveth himſelf uncomely towards his virgin, if ſhe paſs the flower of *her* age, and need ſo require, let him do what he will he ſinneth not: let them marry. Nevertheleſs, he that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his virgin, doeth well. So then, he that giveth *her* in marriage doeth well; but he that giveth *her* not in marriage doeth better."

SCARLETT'S TRANSLATION.

"But, if any one thinks that he acts unbecoming, reſpecting his (παρθενον) virgin-ſtate, if he is paſt the flower of his age, and that it ought to be ſo, let him act according to his inclination; he doth not ſin: let them marry. But he, who is ſtedfaſtly fixed in his mind, having no neceſſity, but hath power over his own will, and hath determined this in his heart, to keep his (παρθενον) virgin-ſtate, doth well. So that even he who (εκγαμιζων) marrieth doth well, but he who doth not marry doth better."

It appears to me evident, that in the whole paſſage, from the 25th verſe, the apoſtle is ſpeaking of ſingle perſons of either ſex. Therefore Mr. Scarlett, tranſlating παρθενῳ by *virgin-ſtate*, not *virgin*, and εκγαμιζων by *marrying*, not *giving in marriage*, is perfectly agreeable to the apoſtle's meaning; otherwiſe the tranſlation appears to give the father power to judge for

for his daughter in a matter which God and common ſenſe never gave him: for, contrary to this, the apoſtle ſays, "let *them* marry." And again, "to keep *his own* virginity," or virgin-ſtate: and again, "hath power over *his own* will," *i. e.* hath the gift of continence.

Heb. ix. 15---18.

COMMON TRANSLATION.

"And for this cauſe he is the mediator of the new teſtament, that by means of death, for the redemption of the tranſgreſſions *that were* under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. For where a teſtament *is*, there muſt alſo of neceſſity be the death of the teſtator. For a teſtament *is* of force after men are dead; otherwiſe it is of no ſtrength at all while the teſtator liveth."

SCARLETT'S TRANSLATION.

"And for this end he is the mediator of a new (διαθηκης) covenant, that, death being undergone for the expiation of tranſgreſſions under the firſt covenant, they who are called might receive the promiſe of an æonian inheritance. For where there *is* a covenant, it is neceſſary to exhibit the death of the (διαθεμενου) appointed *victim:* becauſe a covenant is confirmed over dead *victims;* ſince it is not valid, while the appointed *victim* is alive."

I agree with Mr. Scarlett, that διαθηκη muſt be tranſlated *covenant*, not *teſtament*. And as διαθεμενου is derived from the ſame root, and is a participial adjective, it ſhould be tranſlated *appointed*, or rendered by ſome word equivalent thereto; becauſe it is evident the apoſtle alludes here to the cuſtom uſed by parties who entered into covenant of old; there being always death or a dead victim on the occaſion.

They ſlew ſome beaſt, and ſplit it from the head to the tail; then laying the pieces aſunder, they entered and met each other between theſe pieces, and there ratified or confirmed the covenant or agreement.

"God ſaid to Abram, Take me an heifer, a ſhe-goat, and a ram: and Abram took theſe, and divided them in the midſt, and laid each piece one againſt another: and when the ſun went down, and it was dark, a ſmoaking furnace and a burning lamp paſſed between thoſe pieces, and the Lord made a covenant with Abram." See Gen. xv. 9, 10, 17, 18. Alſo Jer. xxxiv. 18---21. "The men that have tranſgreſſed, and not performed the words of the covenant which they made before

me when they cut the calf in twain, and passed between the parts thereof, will I give into the hands of their enemies."

The reasons for giving the speakers, or, as the British Critic expresses it, "*printing the historical parts of the Testament like a play*," we will give in Mr. S.'s own words---

"To unlearned readers the personifying, or putting the name of the speaker, may be very useful, as they will thereby often understand what they read at the first glance, the subject matter being seen in a clearer point of view, and such light cast upon it, that there will be little need for further exposition. By this method the mind is more likely to be impressed than it otherwise would be; therefore to persons who have little time to spare, it may be very useful. It is also a kind of index in directing the accent of the voice; for in many places of Scripture it is necessary to consider not only the subject, but who is the speaker, to whom spoken, the time when spoken, and the time spoken of; therefore, personifying is a great assistant here. In some places, indeed, it may appear unnecessary; nevertheless, to be uniform, it was requisite to personify the whole. If it should be objected, that repeating the names of the speakers interrupts the connection in reading, let any person, who reads aloud for the use of others, omit the persons who speak, and read on, as in other editions of the Testament: and a child may be taught to do this in half an hour." Preface, p. ix.

Query---Had the British Critic read this when he so gravely asked the above question?

Many sentences in the Bible, particularly in the writings of Solomon, have been misunderstood, or supposed, by inattentive readers, to be the sentiment of the sacred writers; whereas they are only quoted or introduced as the sayings of infidels or profane persons, and are then answered by the inspired penmen.

If the British Critic had adverted to Mr. Scarlett's Preface, p. ix. he would also have seen his reasons for dividing the work into sections. He placed a title over each, expressive of what he conceived to be the leading feature of that section, hoping it would be found useful in general---being like a candle properly placed, giving light to the subject, and the subject reflecting light or confirmation on the title.

Supposing, as an elucidation of this, the British Critic had brought forward---

"JESUS TEMPTED.

Hist.—Then Jesus was led up by the Spirit into the desart, to be tempted by the devil." P. 15.

"THE

"THE SECOND SEAL OPENED.

John.---And when he opened the second seal," &c. P. 460.

"THE SEVENTH TRUMPET SOUNDED.

John.---And the seventh angel sounded." P. 467.

---He might have asked what benefit, or (to use the editor's own language) "What light can the above titles give? Do not the first words recite the substance of the paragraph?"

But will any discerning or attentive person say, that all the titles are of this description! Certainly not. There are many valuable ones, which will speak for themselves.

"§ 13. THE SEALED BOOK OF GOD'S PURPOSES OPENED BY THE LION OF THE TRIBE OF JUDAH, AND THE THANKSGIVING OF THE WHOLE CREATION, IN THEIR PROPER ORDER, IN CONSEQUENCE OF IT.

CH. V. I.

John.---And I saw on the right hand of him that sat upon the throne, a book written within and without, sealed with seven seals. And I saw a mighty angel proclaiming with a loud voice,

Mighty Angel.---Who *is* worthy to open the book, and to loose the seals thereof?

John.---And no one in heaven, or on earth, or under the earth, was able to open the book, or to look into it. And I wept much, because no one was found worthy to open and read the book, nor to look into it. And one of the elders said to me,

Elder.---Weep not,---behold the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof.

John.---And I beheld, and lo! in the midst of the throne, and of the four animate beings, and in the midst of the elders, a lamb standing as it had been slain, having seven horns and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came and took the book out of the right hand of him who sat upon the throne. And when he received the book, the four animate beings and the four and twenty elders fell down before the Lamb, having every one a harp, and golden phials full of perfumes, which are the prayers of the saints. And they sung a new song, saying,

Elders and Animate Beings.---Thou art worthy to receive the book, and to open the seals thereof; because thou wast slain, and hast redeemed us to God by thy blood out of every tribe, and language, and people, and nation; and hast made us kings and priests to our God, and we shall reign on the earth.

John. And I beheld, and I heard the voice of many angels, and of the animate beings, and the elders around the throne; and

and their number was myriads of myriads, and thouſands of thouſands, ſaying with a loud voice,

Angels, Animate Beings, and Elders.---The Lamb that was ſlain is worthy to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and praiſe.

John.---And I heard every creature which is in heaven, and on earth, and under the earth, and on the ſea, even all *things* in them, ſaying,

Univerſal Chorus.---Bleſſing and honour, and glory, and ſtrength, *be* to Him who ſitteth upon the throne, and to the Lamb, to the ages of ages!

John.---And the four animate beings ſaid,

Animate Beings.---Amen!

John.---And the twenty-four elders fell down and worſhipped Him who liveth to the ages of ages." P. 459.

We are perſuaded that the above ſection will ſhew the general utility of the titles prefixed, and alſo of perſonifying, notwithſtanding the Britiſh Critic ſays, that *this is a ſtrange method.*

The Britiſh Critic concludes his few obſervations with a ſigh, feeling that, though he ſet out with a pompous flouriſh, he had little or nothing to ſay.

"Parturiunt montes; naſcitur ridiculus mus."

W. VIDLER.

CONTROVERSY ON PSALM xlix. 19.

(*Continued from p.* 120.)

DEAR SIR,

I AM exceedingly ſorry, that ſo great a part of your Miſcellany (which might have been employed in *uſeful* matter) has been occupied by a ſtrife about words. In order (if poſſible) to bring the controverſy to a concluſion, I ſhall lay before you, in a plain and conciſe manner, ſome account of the different works of Pagninus and Montanus, which may not be unintereſting to ſome of your readers———

Pagninus, a Dominican, firſt publiſhed his verſion of the Hebrew Scriptures in the year 1577, with two Epiſtles of the two Popes, Adrian VI. and Clement VII. in the beginning of the book, who both ſtrengthen his edition of the Bible with their authority; and indeed, before this time Leo X. that great friend to learning, had approved Pagninus's deſign of making a new tranſlation from the Hebrew original. It is evident, as well

well from the epiſtle which Franciſcus Picus wrote to Pagninus, as from the latter himſelf, that he ſpent at leaſt thirty years on that work; and, ſo faithful was this tranſlation reckoned, that it even had the approbation of the Jews of that age as an accurate piece.

Arias Montanus was not, ſtrictly ſpeaking, author of a new *tranſlation* of the Scriptures; but (probably fearing the outcry of innovation, had he put forth his work as ſuch) *corrected* Pagninus's verſion; but ſo conſiderably different in many places, as not to bear the leaſt reſemblance: for inſtance, in Exod. ix. 30. where Pagninus tranſlates, "novi quia nondum timeatis," *I know becauſe ye will not yet fear*, Montanus *corrects* to "novi quia antequàm timeatis," *I know becauſe ye fear before that*. Again, in Pſalm cx. 4. Pagninus has, "tu es ſacerdos in ſeculum ſecundum morem Melchiſedec," *thou art a prieſt to the age after the manner of Melchiſedec*, which the *corrector* alters to, "tu es ſacerdos in ſeculum ſuper verbum meum, Melchiſedec," *thou art a prieſt to the age upon my word, O Melchiſedec*; and in many other places: ſo in the paſſage under notice, PAGNINUS has, "*qui* uſque in ſeculum non videbunt lumen," which MONTANUS *has altered* to "uſque in æternum non videbunt lumen."

This being the caſe, and I flatter myſelf my opponent will not deny it, Pagninus cannot be ſuppoſed to be anſwerable for that which another was the author of many years after his death, *i. e.* for any thing differing from him in the interlineary verſion; conſequently, Arius Montanus, his *corrector*, muſt: accordingly, the quotation I make is to be found in the authority I refer to, *viz.* in Pagninus; but my opponent's quotation is a correction of Montanus's, and Pagninus, conſequently, cannot be anſwerable for it.

To ſhew that it is the practice of the learned to refer to theſe as two different authorities, I refer to Dr. Pococke, in his Commentary on Hoſea: when he quotes the original work he ſays, "Vid. Pagnin." but when that of Montanus, he does it thus, "Vid. Interlin." And they are referred to thus diſtinctly very often in the ſame page.

But I have no occaſion to go ſo far back to prove that theſe are different authorities---I will refer the Lover of Lex Talionis to a book written by a gentleman, whoſe learning and judgment I dare ſay HE will not diſpute, *viz.* Mr. JOHN CUE, in his Anſwer to Mr. Marſom; where (p. 52) he ſays, ſpeaking of Melchiſedec---"His name is again introduced upon a moſt extraordinary occaſion, Pſalm cx. 4. where Jehovah his Father

Father is addreſſing him with a moſt ſolemn oath, which, according to MONTANUS's *interlineary verſion*, is, "tu ſacerdos in ſeculum ſuper verbum meum, Melchiſedec."

On this I obſerve, that this gentleman, by the manner in which he quotes, corroborates the foregoing obſervations; for Pagninus's *uncorrected* verſion of this paſſage is widely different, as I have before obſerved. Mr. Vidler, likewiſe, in his notes on Mr. Wincheſter's Dialogues, refers twice to Montanus, but not to Pagninus, becauſe both places are *corrected* by the editor.

The Lover of Lex Talionis ſeems to be ſenſible of this difference, in ſome degree, for he ſays—"his extracts (*i. e.* mine, or Mr. Leuſden's) are taken from an *incorrect* copy;" by this he muſt undoubtedly mean a copy *not corrected* by Montanus, for it cannot be proved, that Pagninus ever corrected his work himſelf: why then, certainly, I quote purely from Pagninus, which is what I did at the beginning. Thus, by his own words, he affords argument in my favour, and preſumptive evidence that he knew I was right.

By the foregoing remarks it is plain that I have gone to the original matter of diſpute, *viz.* whether I quote Pagninus aright.

One thing in your correſpondent's laſt letter, "for the truth's ſake," I cannot help noticing. He affirms, that Leuſden "never did publiſh an *edition* of that author," *viz.* Pagninus: this is ſtrictly true: but, Sir, ever ſince I have known any thing of the way of truth, I have thought, that he who ſtates a *fact* in ſuch a manner as to *deceive* is equally culpable with him who tells a manifeſt falſehood. I never ſaid he publiſhed "an *edition of that author*;" I only ſaid he publiſhed an edition of his Pſalter!

Concerning the Law of Retaliation I obſerve, that I am ſincerely ſorry that I ever put to my name that I was a Lover of it---it is a law which Chriſt hath expreſsl. given a command againſt; and I cannot be a follower of him, if I declare myſelf to be a lover of that which he hath forbidden: but I was unfortunately drawn thereto by my opponent's example.

Now, Sir, having carried on this *trifling* as far as common ſenſe can deſire it, you have the evidence before you; as it is my wiſh it ſhould be put to an end, I appeal to you, as judge in the affair, for the truth of what I have advanced, and remain yours and your correſpondent's well-wiſher,

W. BURTON.

CONTROVERSY

CONTROVERSY BETWEEN A CHRISTIAN AND A DEIST.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

THE following is the ſubſtance of a controverſy which lately occurred between a Deiſt and a Chriſtian, relative to the immutability of the Deity, which will have a tendency to ſhew the futility of thoſe objections generally urged againſt revelation.

Deiſt. I cannot believe the Scripture, becauſe it attributes ſo many imperfections to the Deity.

Chriſtian. I ſhall conſider myſelf under a great obligation if you will mention any particular paſſage; as I have read the Scripture frequently, and with ſome degree of attention, and am not able to recollect ever meeting with a text from which I could draw ſuch a concluſion.

D. I am aſtoniſhed that you ſhould give birth to ſuch an expreſſion? Do you not recollect where the Deity is repreſented as changing according to the frailty of the human ſpecies? as loving them when they do works of righteouſneſs, and hating them when they commit iniquity?

C. When we attempt to ſpeak of the great Author of nature, the ſubject is ſo elevated and ſublime, and ſo far beyond the ſtretch of human intellect, that it places, as it were, a barrier in the way of the moſt profound reaſoner. Notwithſtanding, however, the Deity has condeſcended, in conſideration to the weakneſs of human intellect, to contract (if I may ſo ſpeak) the infinity of his glory, and to exhibit himſelf to the underſtandings of mankind by imagery ſuitable to their capacities. Becauſe the Deity, from everlaſting to everlaſting, is unchangeable, therefore he unchangeably loves righteouſneſs and hates iniquity. And when the Scripture repreſents him as changing, (which you have aſſerted) it means no more than treating us according to our various mutations. The change is in the receptive diſpoſition of man; therefore, as often as man breaks the divine law, which is a tranſcript of his nature ſo often, that law condemns him for the offence.

D. I find you are obliged to have recourſe to a proceſs of analogical reaſoning, to ſupport an hypotheſis which cannot be ſupported by poſitive proof.

C. It is impoſſible to reaſon upon a ſubject of this nature without having recourſe to ſome object which we are familiar with,

with, in order to elucidate our ideas, and render the ſubject more intelligible.

D. The mode of reaſoning which you have adopted proves at once the difficulty you have to encounter with, in order to make your hypotheſis appear in a rational point of view. Beſides, how the Deity can be ſaid to be unchangeably in a changeable ſtate, I muſt confeſs I cannot eaſily comprehend.

C. In order to elucidate this ſubject more fully, I muſt refer you to the ſun, the effect of whoſe rays you are in ſome meaſure acquainted with---the ſame ray that will harden one ſubſtance will ſoften another; yet you will not contend that there is any change in the ſun. So it is with reſpect to the laws of this country, which condemns an individual for committing depredations on ſociety, and abſolves us who are not guilty of ſuch offences; yet if we run into the ſame extremes of conduct, the law will lay hold of us, and puniſh us for the offence.

D. Then, according to your hypotheſis, the Deity cannot change, conſequently under neceſſity, which muſt inevitably deſtroy his omnipotence.

C. This concluſion is premature. When I ſay the Deity is unchangeable, I wiſh to be underſtood he is ſo by his own free choice, and not by neceſſity.

D. Then you believe the Deity is omniſcient, I preſume?

C. Moſt certainly; and upon this ground I ſuppoſe that no unexpected circumſtance could ariſe that could occaſion him to change.

D. However, you muſt acknowledge, that your Deity has changed his diſpenſations.

C. This I readily grant; but it muſt be remembered, it was unchangeably his mind ſo to do.

D. You believe that the Deity muſt have foreſeen every circumſtance that has occurred which the Scripture gives an account of?

C. Thoſe who aſſert that he muſt foreſee, muſt defend his omnipotence.

D. Then you derogate from the omniſcience of the Deity if you ſay he could not?

C. I cannot ſee how I can ſay any thing derogatory of the omniſcience of the Deity, if I ſay he might foreſee if he pleaſed. But when you ſuppoſe, that he muſt foreſee, you do not conſider, that you attempt to deſtroy his omnipotence.

Here the controverſy ended.

J. BOWSTEAD.

THE

THE WHISTLE,

WRITTEN BY DR. FRANKLIN, TO HIS NEPHEW.

WHEN I was a child, at ſeven years old, my friends on a holiday, filled my pockets with coppers. I went directly to a ſhop where they ſold toys for children; and being charmed with the ſound of a *whiſtle*, that I met by the way in the hands of another boy, I voluntarily offered all my money for one. I then came home, and went whiſtling all over the houſe, much pleaſed with my *whiſtle*, but diſturbing all the family. My brothers, ſiſters, and couſins, underſtanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind how many good things I might have bought with the reſt of the money; and they laughed at me ſo much for my folly, that I cried with vexation; and the reflection gave me more chagrin than the *whiſtle* gave me pleaſure. This, however, was afterwards of uſe to me, the impreſſion continuing on my mind: ſo that when I was tempted to buy ſome unneceſſary thing, I ſaid to myſelf, *Do not give too much for the whiſtle*, and ſo I ſaved my money.

As I grew up, came into the world, and obſerved the actions of men, I thought I met with many, very many, who *gave too much for the whiſtle!*

When I ſaw any one too ambitious of court favours, ſacrificing his time in attendance on levees, his repoſe, his liberty, his virtue, and, perhaps his friend, to attain it, I have ſaid to myſelf, *This man pays too much for his whiſtle!*

When I ſaw another fond of popularity, conſtantly employing himſelf in political buſtles, neglecting his own affairs, and ruining them by that neglect, *He pays, indeed*, ſaid I, *too much for his whiſtle!*

If I knew a miſer, who gave up every kind of comfortable feeling---all the pleaſure of doing good to others---all the eſteem of his fellow-citizens---and the joys of benevolent friendſhip, for the ſake of accumulating wealth, *Poor man!* ſaid I, *you do, indeed, give too much for your whiſtle!*

When I ſaw a man of pleaſure ſacrificing every laudable improvement of the mind, or of his fortune, to mere corporeal ſenſations, *Miſtaken man!* ſays I; *you are providing pain for yourſelf inſtead of pleaſure: you give too much for your whiſtle!*

If I see one fond of fine cloaths, fine furniture, fine equipage, all above his fortune, for which he contracts debts, and ends his career in prison, *Alas!* says I, *he has paid dear, very dear, for his whistle!*

When I see a beautiful sweet-temper'd girl, married to an ill-natured brute of a husband, *What a pity it is,* says I, *that she has paid so much for a whistle!*

In short, I perceived that great part of the miseries of mankind were brought upon them by the false estimates they had made of the value of things, and by *giving too much for their whistles!*

CLIO.

CRITICISM ON THE WORD AION.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

YOU believe this world, or age, will have an end at the coming of Christ, which is true; but the same word that is translated *for ever*, *eternity*, &c. is used to express this present state: see the following texts---Mat. xii. 32. xiii. 22, 39, 40, 49. xxiv. 3. xxviii. 20. Mark, iv. 19. Luke, i. 70. xvi. 8. xx. 34. John, ix. 32. Acts. iii. 21. xv. 18. Rom. xii. 2. 1 Cor. i. 20. ii. 6, 7. iii. 18. viii. 13. x. 11. 2 Cor. iv. 4. Gal. i. 4. Ephes. i. 21. vi. 12. 1 Tim. vi. 17. 2 Tim. i. 9. iv. 10. Tit. i. 2. ii. 12. Now, if the word conveys the idea of *endless duration*, then it evident this present state is *endless*. But we know it is not endless, because we see Christ speaks of its end in some of the above passages.

Beza, in his Latin Testament, translates all the above texts, save one, (1 Cor. viii. 13.) by *seculi*, *ævo*, i. e. *age*. Why he should say, 1 Cor. viii. 13. "Quapropter si esca offendiculo est fratri meo, non edam carnes in æternum," I know not; but certainly the word age might do better.

Preachers tell us, that the word used in the above texts is the foundation of our hope for endless life and happiness.---The Lord help them and their foundation too! If I had not a better foundation for my hope, I should be of all men the most unhappy. The word, indeed, is used to express the duration of that life referred to in Rev. xx. 4. which is expressly said to be for a thousand years; and the Scriptures abundantly testify, that at the end of the aionion life, or that which shall last a thousand years, Rev. xx. 4. which all the first-fruits shall enjoy,

enjoy, that they ſhall enter into another ſtate of life, far more glorious. Not that John, in Rev. xx. 4. ſuppoſed, that they who have a part in that life with Chriſt, ſhould at the end of it die: no; Chriſt ſays, "he can die no more." The poſſibility of paſſing from one life to another, without going through death, appears from the ſtory of Enoch, Elijah, &c.

When I aſk thoſe preachers where endleſs life is expreſſed by the word αιωνιον, not one paſſage do they refer me to. They ſay in the pulpit, it is uſed to expreſs endleſs happineſs; but when I aſk them *where?* not one text do they pretend to find me. The reaſon is plain; *i. e.* there is no text to ſupport their aſſertions. It is eaſy to aſſert things in the pulpit, but not ſo eaſy out of the pulpit to defend thoſe aſſertions.

The argument then is, If the word αιων conveys the idea of *endleſs duration*, then is this preſent ſtate *endleſs*. But this preſent ſtate is not endleſs: *ergo*, the word αιων conveys not the idea of endleſs duration.

ABRAHAM BENNETT.

LUXURY.

THE following inſtance of Luxury in *eating* ſurpaſſes even the extravagance of the Romans---

In the 10th year of the reign of Edward IV. (1470) George Nevill, brother to the Earl of Warwick, at his inſtalment into the archepiſcopal ſee of York, entertained moſt of the nobility and principal clergy; when his bill of fare was 300 quarters of wheat, 350 tuns of ale, 104 tuns of wine, a pipe of ſpiced wine, 80 fat oxen, 6 wild bulls, 1004 wethers, 300 hogs, 300 calves, 3000 geeſe, 300 capons, 300 pigs, 100 peacocks, 200 cranes, 200 kids, 2000 chickens, 4000 pigeons, 4000 rabbits, 204 bitterns, 4000 ducks, 200 pheaſants, 500 partridges, 1000 woodcocks, 400 plovers, 100 curlews, 100 quails, 1000 egrets, 200 rees, 400 bucks, does, and roebucks, 1506 hot veniſon paſties, 4000 cold ditto, 1000 diſhes of jelly, parted, 4000 diſhes of jelly, plain, 4000 cold cuſtards, 2000 hot cuſtards, 300 pikes, 300 breams, 8 ſeals, 4 porpoiſes, and 400 tarts.

At this feaſt the Earl of Warwick was ſteward, the Earl of Bedford treaſurer, and Lord Haſtings comptroller, with many more noble officers; 100 ſervitors, 62 cooks, and 515 menial operators in the kitchen.

All this extravagance was on the account of the introduction of one to an high office in the *Chriſtian church!* I remember having read of *him* who held the *higheſt office* in the Chriſtian church, that he *had not where to reſt his head!*

But ſuch was the fortune of the man, that, after his extreme prodigality, he died in the moſt abject but unpitied poverty.---*Vinctus jacuit in ſumma inopia.*

PANEGYRIC ON WOMAN.

ENCHANTING woman! thou balm of life! ſoother of ſorrow! ſolace of the ſoul! how doſt thou leſſen the load of human miſery, and lead the wretched into the valley of delight! Without thee how heavily would man drag through a dreary world! But if the white hand of a faſcinating female be twined round his arm, how joyous, how lightly, doth he trip along the path!

That warm and tender friend, who in the moſt trying ſituations retains her enthuſiaſtic fondneſs, and in every change of fortune preſerves unabated love, ought to be embraced as the firſt benizon of heaven---the completion of earthly happineſs. Let a man draw ſuch a prize in the lottery of life, and glide down the ſtream of exiſtence with ſuch a partner, neither the cold averted eye of a ſummer friend, nor the frowns of an adverſe fortune, ſhould produce a pang or excite a murmur.

CLIO.

MATHEMATICAL QUESTIONS.

Queſtion I.

SAYS 'Squire Poor to Lord Rich, "The cube of my acres added to twice yours, would make 10,000."—"Yes, (ſays Lord Rich) yet mine added to three times yours would be only 1060." How many acres had each?

Queſtion II.

If two Cannons, directly oppoſite to each other, of the ſame ſize and dimenſions, loaded with the ſame quantity of powder and weight of ball, diſcharged at the ſame inſtant, the balls meet each other half way,—what would be the conſequence;—would they riſe, or fall inſtantly down?—and why?

Amateur des Mathematiques.

POETRY.

SPRING.

Prima novi ſpargebat lumine terras,
Tithoni croceum linquens Aurora cubile. Virg.

COME, gentle Spring, thy dewy nectar yield
In rich profuſion o'er the verdant field;
Adorn the vale with each ambroſial flow'r,
And veſt all nature in a ſilver ſhow'r.

Whilſt Sol deſcends, each beauty to unfold,
To hail the morn, and tinge the fields with gold,
His lambent fire ſhall wake the youthful Spring,
And ſcatter plenty from his purpling wing.

The ſhepherd boy, from 'neath the wattled rock,
With nimble footſteps, drives his bleating flock,
Full blithly to the dew-beſpangled vale,
As glimm'ring Phoſphor ſpreads his circlet pale.

Near to the ſide of yonder purling ſtream,
The rural cot ſtands ever to be ſeen,
With all the beauties of the ſpring combin'd,
And round its front a mantling ivy twin'd.

The myrtle grove, along the ſhady trees,
Where Zephyr ſmiling kindly wafts the breeze,
His gentle gales a breathing fragrance ſheds,
Whilſt nature blooming ev'ry beauty ſpreads.

J. BOWSTEAD.

TRUST IN GOD.

"Conſider the Ravens." Luke xii. 24.

CHRIST Jeſus, our Lord, our teacher and king,
Thoſe comforting words we thankfully ſing;
May we as from heaven thy counſel receive,
Conſider the Ravens, and learn to believe,

Whatever diſtreſs or want may betide,
The God of all grace will for us provide.
Thou in his great name haſt taught us to ſay,
Conſider the Ravens whenever you pray.

They

They ſow not, nor reap, nor gather in ſtore,
Have nothing to keep, yet never are poor.
If God in the heavens made nothing in vain,
Conſider the Ravens, and never complain.

Your want may be great, and friends may be few,
Yet on him ſtill wait, whatever you do;
To God our great Father continue to call,
Conſider the Ravens, and truſt him for all.

Look up to his throne, nor ever deſpair,
But thankfully own his fatherly care;
Our Jehovah-jireh for ever adore,
Conſider the Ravens, and doubt him no more.

O doubt not his care, his truth, nor his love,
Which kindly all ſhare, and conſtantly prove.
When you againſt Heaven to murmur begin,
Conſider the Ravens, and bluſh for your ſin.

Still, Lord, while from home a pilgrim I ſtay,
Thy bounty beſtow, thy kindneſs diſplay.
To God in Chriſt Jeſus I'll lift up my voice,
Conſider the Ravens, and alway rejoice.

J. M.

TO A YOUNG LADY,

On her attaining her Twenty-firſt Year.

AWAKE, my muſe, in joyful ſtrains,
Salute the riſing ſun;
Fair Sylvia on this day attains
Her age of twenty-one.

The fair by her own ſex admir'd,
Careſs'd by ev'ry ſwain,
Whoſe heart with love's warm paſſion fir'd,
Her favour would obtain.

Becauſe in her they happ'ly trace
Whate'er they wiſh to find,
Not only beauty in the face,
But beauty in the mind.

How bleſt the ſwain that ſhall obtain
Her hand and heart for life;
For in that fair he's ſure to gain
A prudent loving wife.

When they are ſafe in Hymen's band,
Secure together join'd,
May they go ſafely hand in hand,
And each to each prove kind.

Sweetly may they together move
Along the path of life,
May he the tender huſband prove,
And ſhe the faithful wife.

The Lord has early form'd her mind
To piety and truth,
Has giv'n her grace to ſeek and find
Salvation in her youth.

Oh may ſhe now an altar raiſe
Unto her God and king,
And evermore his goodneſs praiſe,
His mercies ever ſing.

Who graciouſly hath been her guide
In her moſt tender years,
And kept her near his bleſſed ſide,
Whilſt in this vale of tears.

May ſhe be kept by Jeſu's pow'r,
From ev'ry hurtful ſnare,
Thro' faith unto ſalvation's hour,
With all who bleſſed are.

Thus may the fair, when life ſhall ceaſe,
Be happy in her death;
And find eternal life and peace,
When ſhe reſigns her breath.

J. H. PRINCE.

MONTHLY OCCURRENCES.

April 29.

BY letters from Petersburg, dated the 3d inst. we learn, that, on the 21st ult. his majesty the Emperor of Russia, signed the following edict which was published a few days after:

"Whereas we have remarked, for some time past, in the government of Hamburg, a disposition for the principles of anarchy, and an attachment to the forms of the French government, which are destructive of all legitimate power, we order, that an embargo shall be laid upon all the Hamburg vessels in our ports, and which belong to Hamburg subjects: and we also order, that a return shall be made to us of the number of the said vessels which are in each of our ports."

30. The last mail relates several battles which have taken place between the French and Austrians, most of which have terminated in favour of the latter. But the most severe action which had taken place, happened on the 4th inst. when the Austrians in the Tyrol, under the command of Gen. Bellegard, defeated the French with the loss of several thousand men.

May 1. An article from Frankfort, of the 15th of April, states, that the last accounts from Berlin bring intelligence that the King of Prussia was assembling an army of 80,000 men, in Silesia, destined to cover the frontier of his states on the side of Russia.

3. The Brest fleet, consisting of 25 sail of the line and several frigates, having it is supposed, several thousand land forces on board, has sailed. The fleet is under the command of Citizen Bruix, the Minister of the marine. The French papers do not attempt to form any conjectures respecting its destination.

7. Under all the difficulties with which Gen. Buonaparte has had to encounter, difficulties that were reasonably expected to have annihilated him and his army, he has gained successes only to have been looked for from troops in full health and well supplied. Authentic advices confirm what we stated in our last number---He has taken Gaza, after defeating a Turkish army of 30,000 men; he has obtained possession of Jerusalem; and the Paris Journals add, that he has taken Acre. It is supposed, that all Syria will fall into his hands. The neighbourhood of Damascus is one of the finest countries in the world; and if he can establish the people of Mount Lebanon as an independant state, they will form a strong barrier against the armies of the Porte. But private letters say, the Divan tremble even in Constantinople---the consternation and terror there exceed all belief; it is their fear, that Buonaparte will revolutionize all their Asiatic possessions, and attack the very seat of empire.

10. The letters from Ireland represent that country as continuing in a very disturbed state. Several counties, but particularly Down and Antrim, are in a more compleat state of organization than ever they were. And the extraordinary and unremitting preparation making in the military departments, bespeak the most serious apprehensions on the part of government.

11. On Thursday an action was brought in the King's Bench against the Rev. Mr. Blake, vicar of the parish of St. Leonard, Shoreditch, to recover eleven penalties of 10l. each, for non-residence, he not even having a house in the parish, and a curate doing all the duty---Mr. Blake lives in Devonshire. Lord Kenyon delivered some excellent and just observations on the impropriety of clergymen not residing among their parishioners, and the jury gave a verdict for the plaintiff.

15. It is supposed that the Dutch are attempting to put their fleet to sea. A letter from an officer on board the British Fleet, cruizing off the Texel, dated the 8th inst. says, That on the morning of that day the Director, of 64 Guns, had stood in to reconnoitre the Dutch force, and found

ten

ten sail of the line, apparently ready for sea. On the 6th inst. Admiral Dickson joined with the rest of the North Sea fleet, and his force was then equal to that of the enemy.

16. Yesterday the Hamburg mail which was due on Sunday a rived, and although it brings no advice of any active operations on the part of the Arch-duke, yet the war proceeds in the most spirited and successful manner in Italy. A smart action was fought, on the 20th ult. near Cremona, in which Gen. Kaim repulsed the French, and pushed his advanced posts across the Adda, even to Lodi, which place subsequent accounts say has fallen into the hands of the Imperial troops. Gen. Suwarrow, (who made himself so famous by his exploits at Ismael and Warsaw) presses forward with 50,000 men, to force the French to a general battle, which they seem anxious to avoid. The French head-quarters are at Milan, but they are falling back, and are throwing their troops into the fortresses of Piedmont. They are pushed on all sides and Italy is apparently lost to them, with the exception of the fortresses. The inhabitants also favour the Imperial troops so much, that there is little necessity for leaving corps behind them to preserve their communications. But Gen. Suwarrow promises to revive that enthusiasm which a short time ago created such armies, and inspired such a spirit in France, as threatened the overthrow of almost every government in Europe. It is said, that he put all the French advanced posts to death, and that a party of 60 men, which fell into his hands, were all killed but two, who were sent back to the French camp to tell, that Suwarrow was arrived.

17. Fresh accounts have been received from Buonaparte, by which the former accounts of his conquests in Syria have been confirmed; he has issued a proclamation, inviting all the Jews on the shores of the Levant, Mediterranean, &c. to return to Judea, promising to re-establish the Jewish government at Judea, and of which government he will consider himself as the particular protector.

18. The Paris Journals, up to the 9th inst. were received yesterday, in which there are full details of the massacre of the French plenipotentiaries at Radstadt, on their return to France, by the Austrians. The following are a few of the particulars: On the 28th of April the French commissioners received a note from the Austrian commander, near Radstadt, desiring them to withdraw in the space of 24 hours. Not to let that term expire, they set out about 9 at night. When arrived at the gate, the guard could not let them pass, the prohibition being general, and no exception having been made in their favour, they were then obliged to send to the house of the commander for permission to leave the place, which arrived about an hour after. Their servants carried lights to the distance of a quarter of a league from the city. A number of hussars then came up with them, some on foot, and others mounted, who stopped the first carriage, in which were Jean Debry, his wife, and two daughters. The minister, thinking they wanted to see his passport, to inform themselves of the quality of the travellers, declared himself. Immediately he was dragged out of the carriage, and received many wounds. He fell—they supposed him dead, but he got into a ditch. His secretary, &c. were in the second carriage, who were plundered. They then went to the third carriage, in which was Bonnier alone; upon his telling his name, he was pulled out of the carriage and cut to pieces in the most dreadful manner. In the fourth carriage was the secretary of legation, who saved himself; but Robertjot, who was in the fifth carriage, with his wife, was massacred in the most horrible manner. After having committed these cruelties, the hussars carried to their commander the greater part of the plunder, together with the papers. The above is the French account, according to which, the intelligence, when received at Radstadt, caused the greatest sensations among the deputies at the congress.

23. A Gazette extraordinary was published last night, with an account of the total defeat of the French under Gen. Moreau, in Italy, by Suwarrow. The French lost 6000 in killed, 5000 taken prisoners, and 80 pieces of cannon.

THE

Univerſaliſt's Miſcellany

For JUNE, 1799.

NATURAL HISTORY.

(*Continued from p.* 131.)

WE have at laſt, in ſome meaſure, emerged from the deeps of the earth; we now come to a ſcene of greater ſplendour---the contemplation of its external appearance.

When we view the earth, mountains are the firſt objects that ſtrike the imagination, and excite our curioſity. There is not, perhaps, any thing in all nature that impreſſes an unaccuſtomed ſpectator with ſuch ideas of awful ſolemnity, as theſe immenſe piles of nature's erecting, that ſeem to mock the minuteneſs of human magnificence. In countries where, in general, there are nothing but plains, the ſmalleſt elevations are apt to excite wonder. In Holland, which is all a flat, they ſhew a little ridge of hills, near the ſea-ſide, which Boerhaave generally marked out to his pupils as being mountains of no ſmall conſideration. What would be the ſenſations of ſuch an auditory, could they at once be preſented with a view of the Alps, or the Andes! Even among us in England, we have no adequate idea of a mountain proſpect; our hills are generally ſloping from the plain, and cloathed to the very top with verdure; we can ſcarce, therefore, lift our imaginations to thoſe immenſe piles whoſe tops peep up behind intervening clouds, ſharp and perpendicular, and reach to heights that human avarice or curioſity have never been able to aſcend.

Philoſophers have long been divided in their opinions concerning what gave riſe to theſe inequalities on the ſurface of

the globe. In our own happy region we ſeldom ſee any inequalities but ſuch as contribute to uſe and beauty; and we therefore are amazed at a queſtion inquiring how ſuch inequalities came to be formed, and ſeem to expreſs a wonder how the globe came to be ſo beautiful as we find it. But though with us there may be no great cauſe for ſuch a demand, yet in thoſe places where mountains deform the face of nature, where they caſt a gloom over the adjacent country by obſtructing the chearing beams of the ſun, where they pour down cataracts, or give fury to tempeſts, there ſeems to be good reaſon for the inquiry either into their cauſes or uſes. It has been therefore aſked by many, in what manner mountains have been formed; and for what uſes they are deſigned. To ſatisfy curioſity in theſe reſpects much reaſoning has been employed, and very little knowledge propagated. With regard to the firſt part of the demand, the manner in which mountains were formed, the conjectures of philoſophers have been very various. Some ſuppoſing that they exiſted from the creation, and only acquired their deformities in proceſs of time; others, that they were formed from the earth's broken ſhell, at the time of the deluge; ſome, that they owed their original to earthquakes; and others aſcribing them entirely to the fluctuations of the deep, which in the beginning covered the whole earth. Such as are pleaſed with diſquiſitions of this kind, may conſult Burnett, Whiſton, Woodward, Buffon, Catcott, and Whithurſt. But perhaps Goldſmith ſpeaks as much, in few words, on this ſubject as was ever ſpoken by any writer. "I would not," ſays he, "be thought to decry any mental amuſements, that at worſt, keep us innocently employed; but for my own part, I cannot help wondering how the oppoſite demand has never come to be made, and why philoſophers have never aſked, how we came to have plains. Plains are ſometimes as prejudicial to man as mountains. Upon plains an inundation has greater power ---the beams of the ſun are often collected there with ſuffocating fierceneſs---they are ſometimes found deſert for ſeveral hundred miles together, as in Arabia, and in the country eaſt of the Caſpian ſea, merely becauſe there are no riſings nor depreſſions to form reſervoirs, or collect the ſmalleſt rivulet of water. The moſt rational anſwer, therefore, why either mountains or plains were formed, ſeems to be, that they were thus formed by the hand of wiſdom, in order that pain and pleaſure ſhould be ſo contiguous, as that morality might be exerciſed, either in bearing the one or communicating the other."

"Indeed,

"Indeed, the more I conſider this diſpute reſpecting the formation of mountains, the more I am ſtruck with the futility of the queſtion. There is neither a ſtrait line, nor an exact ſuperfices in all nature. If we conſider a circle, even with mathematical preciſion, we ſhall find it formed of a number of ſmall right lines, joining at angles together. The angles, therefore, may be conſidered in a circle as mountains are upon our globe; and to demand the reaſon of the one being mountainous, or the other angular, is only to aſk why a circle is a circle, or a globe is a globe. In ſhort, if there be no ſurface without inequality in nature, why ſhould we be ſurpriſed that the earth has ſuch? It has often been ſaid, that the inequalities of its ſurface are ſcarce diſtinguiſhable, if compared to its magnitude; and I think that we have every reaſon to be content with the anſwer."

Some philoſophers, however, have avoided the difficulty of the queſtion by urging the final cauſe. They alledge that mountains have been formed merely becauſe they are uſeful to man. This carries the inquirer but a part of the way; for no one can affirm that in all places they are uſeful. The contrary is known by horrid experience, in thoſe vallies that are ſubject to their influence. However, as the utility of any part of our earthly habitation is a very pleaſing ſpeculation, it is not to be wondered at that much has been ſaid to prove the uſefulneſs of mountains. It has been ſaid, as one principal advantage that we derive from them, that they ſerve, like hoops or ribs, to ſtrengthen our earth, and to bind it together. In conſequence of this theory, Kircher has given us a map of the earth, in this manner, heaped with its mountains; but this map of Kircher's does not correſpond with fact.

Others have found a different uſe for them, eſpecially when they run in long ridges from eaſt to weſt, which is, that they ſtop the vapours that are continually travelling from the equator to the poles; for theſe being urged by the heat of the ſun from the warm regions of the line, muſt all be accumulated at the poles, if they were not ſtopped in their way by thoſe high ridges of mountains which croſs their direction. But what ſhall we ſay to all the great mountains in America? It is well known that they run north and ſouth; and America extends in that direction much farther than any other quarter of the globe.

Others aſſert, that not only the animal but vegetable part of the creation would periſh for want of convenient humidity, were it not for the friendly aſſiſtance of mountains: their ſummits are, by theſe, ſuppoſed to arreſt, as it were, the vapours

which float in the regions of the air. Their large inflections and channels are conſidered as ſo many baſons prepared for the reception of thoſe thick vapours and impetuous rains which deſcend into them. The huge caverns beneath are ſo many magazines or conſervatories of water for the peculiar ſervice of man: and thoſe orifices by which the water is diſcharged upon the plain, are ſo ſituated as to enrich and render them fruitful, inſtead of returning through ſubterraneous channels to the ſea, after the performance of a tedious and fruitleſs circulation.

This is, probably, matter of fact; for certain it is, that almoſt all our great rivers find their ſources among mountains; and in general, the more extenſive the mountain, the greater the river; thus the river Amazons, the greateſt in the world, has its ſource among the Andes, which are the higheſt mountains on the globe—the vaſt river La Plata has alſo its ſource among the ſame ſtupendous mountains---the river Niger travels a long courſe of ſeveral hundred miles from the mountains of the moon, the higheſt in all Africa—and the Danube and the Rhine proceed from the Alps, which are probably the higheſt mountains in Europe.

It need ſcarcely be ſaid, that, with reſpect to height, there are many ſizes of mountains, from the gentle riſing upland to the tall craggy precipice. The appearance is in general different in thoſe of different magnitudes. The firſt are cloathed with verdure to their very tops, and only ſeem to aſcend to improve our proſpects, or ſupply us with purer air; but the lofty mountains of the other claſs have a different aſpect; at a diſtance their tops are ſeen, in wavy ridges, of the very colour of the clouds, and only to be diſtinguiſhed from them by their figure. As we approach, the mountain aſſumes a deeper colour; it gathers upon the ſky, and ſeems to hide halt the horizon behind it. Its ſummits alſo are become more diſtinct, and appear with a broken and perpendicular line. What at firſt ſeemed a ſingle hill, is now found to be a chain of continued mountains, whoſe tops, running along in ridges, are emboſomed in each other; ſo that the curvatures of one are fitted to the prominences of the oppoſite ſide, and form a winding valley betwixt, often of ſeveral miles in extent; and all the way continued nearly of the ſame breadth. Nothing can be finer, or more exact, than Mr. Pope's deſcription of a traveller ſtraining up the Alps. Every mountain he comes to he thinks will be the laſt; he finds, however, an unexpected hill riſe before him; and that being ſcaled, he finds the higheſt ſummit almoſt at as great a diſtance as before. Upon quitting the plain,

plain, he might have left a green and fertile ſoil, and a climate warm and pleaſant. As he aſcends, the ground aſſumes a more ruſſet colour; the graſs becomes more moſſy, and the weather more moderate. Still as he aſcends, the weather becomes more cold and the earth more barren. In this dreary paſſage he is often entertained with a little valley of ſurpriſing verdure, cauſed by the reflected heat of the ſun collected into a narrow ſpot on the ſurrounding heights. But it much more frequently happens, that he ſees only frightful precipices beneath, and lakes of amazing depths, from whence rivers are formed and fountains derive their original. On thoſe places next the ſummits vegetation is ſcarcely carried on; here and there a few plants of the moſt hardy kind appear. The air is intolerably cold, either continually refrigerated with froſts, or diſturbed with tempeſts. All the ground here wears an eternal covering of ice, and ſnows that ſeem for ever accumulating. Upon emerging from this war of the elements, he aſcends into a purer and ſerener region, where vegetation is intirely ceaſed —where the precipices, compoſed intirely of rocks, riſe perpendicularly above him—while he views beneath him all the combat of the elements—clouds at his feet, thunders roaring, and lightnings darting upwards from their boſoms below. A thouſand meteors, which are never ſeen in the plain below, preſent themſelves. Circular rainbows, mock ſuns, the ſhadow of the mountain projecting upon the body of the air, and the traveller's own image reflected, as in a looking-glaſs, on the oppoſite cloud, &c. See Ulloa, vol. i.

(*To be continued.*)

JONATHAN THE JEW.

(*Continued from p.* 135.)

"I Now ſee plainly, that all my former reaſonings againſt Jeſus and his character were, at the ſame time, pointed againſt the divine law, and againſt the natural dictates of my own conſcience. I choſe to confine the exerciſe of my conſcience to what might diſtinguiſh me from others; I took pleaſure in reflecting what I was not, in compariſon of others, but was averſe to notice *what I was before God.* When any uneaſy queſtion, in this laſt reſpect, aroſe in my heart, I was careful to turn it aſide by more agreeable reaſonings. If I might for *once* call that which properly diſtinguiſhes man from other animals, namely his conſcience, by the name of reaſon, I would vary the ſtile of the received maxim, and ſay, *Reaſon purſued*

purſued is deſpair, and *faith*, or the knowledge of the Truth, is the cure of deſpair. Before I knew the cure, I found nothing but pain and miſery in liſtening to the ſimple dictates of my conſcience. And ſure I am, neither conſcience nor argument directed me to the cure; but it came to me unexpectedly from heaven, by ſupernatural revelation; that is, when I heard God, by the mouth of the witneſſes, laying open the meaning of a ſupernatural fact---a fact that had not only awakened freſh diſturbance in my conſcience, but alſo demoliſhed all my arguments. I was convinced then, that the revealed Truth, which not only awakened my conſcience, and made me ſenſible of my malady, but alſo brought ſuch relief as was ſufficient to ſatisfy it when moſt awakened, muſt have come from the ſame God who formed it, and whoſe law is naturally impreſſed there. I found I had hitherto neglected and reſiſted the natural notices of the true God there, and framed to myſelf another god, by reaſonings;---that I had been all along as one half aſleep or intoxicated, and who chuſes to be ſo, as not finding his circumſtances in ſo good order as to give him pleaſure and ſatisfaction in his ſobereſt and cooleſt moments. And indeed, who would incline to give place to ſuch apprehenſions of God and of himſelf as can yield no pleaſure or ſatisfaction, but, on the contrary, the greateſt of all pains; yea muſt, without the knowledge of the cure, ſerve to fill his mind with the moſt repining hatred of God? I have great reaſon, then, to value the goſpel, as it enables me to reflect, without pain, that I am a human creature;---as it preſents me with ſuch an amiable view of the inflexibly juſt God, that he is, notwithſtanding, love without bound or limit. The goſpel, while it enforces the law of God, and makes the conſcience more ſenſible to the conviction of ſin, conveys likewiſe the moſt refreſhing remedy in diſplaying to the miſerable and ſelf-condemned, the ranſom for all---ſo anſwers to the majeſty of the living and true God, who ſays, *See now that I, even I am he, and there is no God with me: I kill and I make alive, I wound and I heal.* Nor do I think I have any apology to make to men for renouncing my former *ways* and *thoughts*, however righteous they appeared to myſelf and others, upon my being found guilty, beyond reply, by the *One Lawgiver, who is able to reſtore and deſtroy*, and demonſtrated to be *wicked* and *unrighteous* in reſpect of both, by his irreſiſtible work and teſtimony. I do not think it beneath the dignity of the wiſeſt human creature to be convinced of his miſtake by Him whom it well becomes to ſay, *My thoughts are not your thoughts, neither are your ways my ways.*

ways. *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* I used to admire it as a fine imagination, that, were Truth and Virtue to be presented before our eyes in all their native charms, the beauteous splendour would be too transporting, too dazzling, to be beheld by us, but through some veil. The experiment has been tried, and that in a manner far surpassing the reach of fancy. The unsullied perfection of both has appeared in the world in all their native charms indeed, yet so as not to hurt the weakest eye. But what was the result? We "saw no form or comeliness in him; no beauty that we should desire him." We turned aside our faces from him, as from a disagreeable object. The most wise and virtuous among us were the foremost to set him at nought. Yet, however strange it may seem, true it is, that some of the most base and stupid among us were, upon this occasion, struck with such an apprehension of divine beauty, as far exceeds all the raptures of imagination. *The* Word *was made flesh*, said they, *and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.*

I have said, the resurrection of Jesus serves me as a new principle of knowledge or reasoning. I do not set out from conjectures to enquire after truth; but I set out with the light of undoubted truth, to observe what path it opens for me to walk in. I do not set out from human maxims or presumptions to inquire how I shall form a God to myself; but I set out from heavenly truth, stamped with the divine character, to inquire how I shall form my heart and life suitably to it. I do not set out upon the inquiry, What shall I do to placate the divine Majesty? or, as the phrase is, How I shall make my peace with God? But I set out from the persuasion that God is just in justifying the ungodly, to inquire what service he has for me,---to prove "what is the good, and acceptable, and perfect will of God." All my religious principles and practices are so many inferences from the aforementioned fact; yet I have no ground to value myself as a *reasoner*, even on this new footing. For I could find no satisfactory meaning at all in that fact, till I was taught it by the illiterate *Galileans*. And what is more, I can deduce no inference from thence, till I be first taught it by one or other of the inspired witnesses. But when I hear them displaying the manifold wisdom of God from that source, I perceive a wonderful propriety and force in the whole of their reasoning.

Thus

Thus God ſees meet to abaſe my pride of underſtanding, by the very means he uſes for conveying to me the moſt uſeful and comfortable of all knowledge. And herein I am perſuaded he conſults my real benefit. For were I left to indulge my natural itch for reaſoning, even on this new footing, I am ſenſible I ſhould ſoon act the ſame part with this ſupernatural revelation, as I formerly did with (what is generally called) the light of nature. When I reflect, where all my own wiſdom, and that of the greateſt ſages landed me---and that, in the height of my wiſdom, I turned out the greateſt fool; I am now fully ſatisfied that my ſafeſt and wiſeſt courſe is ſimply to believe juſt as I am told, and ſubmiſſively to do juſt as I am bidden, without murmuring or diſputing. However fooliſh, then, my rule of faith and practice may appear in the eyes of the wiſe, and however weak in the eyes of the devout, I find myſelf kept in countenance by the apoſtolic maxim, *The fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men.*

ON REPROBATION.

LETTER II.

DEAR SIR,

TO ſuppoſe that the *reprobation* of a very conſiderable part of mankind reſults from the abſolute uncontroulable will of Jehovah, and was fixed by an irreverſible decree from all eternity---that it was conceived in the womb of infinite perfection---is the offſpring of the ſovereign good pleaſure of God ---the child of his eternal counſel---brought forth through the intervention of ſin---reared to maturity through the co-operation of the devil---and preſerved in being to all eternity by the unabating fury of him who hath ſaid *Fury is not in me*, involves the moſt horrid conſequences, as it ſeems to make ſin neceſſary to the accompliſhment of the divine deſigns---gives the appearance of ſome kind of alliance, or at leaſt co-action, between the throne of holineſs, and ſin and the devil, and makes the *Moſt High*, by his decrees, the cauſe of all the ſin and miſery which ever have taken or ſhall take place: conſequences ſo ſhocking to all common ſenſe, that one might ſuppoſe nothing could be neceſſary but to expoſe them to general view, in order to the abſurdity of the principles which lead to them being ſeen.

It

It is contrary to the fixed order of nature, to the unalterable laws which the *Creator* hath eſtabliſhed among his works, for the ſame fountain to ſend forth ſweet and bitter waters, for a good tree to bring forth evil fruit, for a cauſe to produce effects oppoſite to its own nature. No rational man will believe it poſſible for polluted ſtreams to iſſue from a pure fountain, for poiſonous and deſtructive fruit to grow upon a good tree, or for any cauſe to operate contrary to its own nature: but it would be much more rational to believe theſe things than it is to believe that *He*, whoſe nature is holineſs, to whom no impurity can attach, ſhould, by his decrees, cauſe to iſſue forth the polluted ſtreams of ſin---that *His* good pleaſure ſhould produce, amongſt other fruit, a decree of reprobation and conſignment of any part of his works to endleſs ruin---that *He*, whoſe very nature is love, who is the ever happy God, ſhould ever decree or act but for the happineſs of his creatures.

I am not oppoſing a mere chimera; for if God, by a ſovereign decree, had reprobated vaſt multitudes of his creatures, either by ordaining thoſe things which render them the ſubjects of his wrath, and fit them for deſtruction, or by fixing them in ſuch a ſtate of pollution as ſhould render their damnation inevitable, or by determining to withold that grace, without which they could not be recovered, after they had deſtroyed themſelves, (and under one or other of theſe views reprobation has had many advocates) it would follow, that reprobation flowed from the ſame fountain as election, and all the riches of divine grace, from that Being who is love, that the infinite ocean of goodneſs had ſent forth ſtreams which would embitter the exiſtence of creatures, and ſaturate them with miſery to all eternity.

It will be in vain to argue that God is an abſolute ſovereign ---that all creatures and bleſſings are his abſolute property---that, conſequently, he has a right to do what he will with his own---that the thing formed hath no right to ſay to him who formed it, Why haſt thou formed me thus? All this we admit and ſtrenuouſly maintain; but poſitively deny that it affords any ſupport to Calvinian reprobation: on the contrary, we think, as God is an abſolute ſovereign, and as all creatures are his abſolute property, which he made for himſelf, created for his own glory, he certainly will reclaim that property, free it from every incumbrance, and intirely remove every thing that would prevent any part of his works from praiſing him. As *God is love*, his ſovereignity is the ſovereignity of love---his decrees the decrees of love---his goings forth the goings forth of love,

and all his operations the operations of love, it muſt follow, that ſuch evil fruit as ſin and miſery, reprobation and deſtruction, cannot ſpring from his nature, grow upon his abſolute ſovereignity, or be the reſult of his abſolute decrees, but muſt be conſequences of the perverſeneſs of creatures.

Had God, by an eternal irreverſible decree, reprobated the Jews, it cannot be ſuppoſed he would have promiſed that they ſhould be a peculiar treaſure to himſelf above all people.—— Exod. xix. 5. So far from his ordaining thoſe things on account of which they were rejected, he declared that their idolatry and cruelty came not into his mind. Jer. xix. 5. Had he planted them ſuch a corrupt ſeed as could not fail to bring forth the evil fruit for which he caſt them off, he would never have ſaid that he planted them wholly a right ſeed, nor looked that they ſhould bring forth good fruit. Jer. ii. 21. Iſa. v. 4. Had he determined to withhold his grace from them, without which their recovery, after they had deſtroyed themſelves, would have been impoſſible, he would not have ſaid---" O Iſrael, thou haſt deſtroyed thyſelf, but in me is thy help;" (Hoſ. xiii. 9.) nor ſhould we have been told, that all Iſrael ſhall be ſaved; (Rom, xi. 26.) yet the prophet declared the Jews ſhould be called *reprobate* ſilver, Jer. vi. 30. We are told, that they ſhould be ſo called on account of the LORD's having rejected them; but he would never have rejected them had they been obedient: their diſobedience being the ſole cauſe of their rejection, it follows, that it was the cauſe of their being called reprobate ſilver. They had profeſſed themſelves the worſhippers and ſervants of the true God, bound themſelves to keep his ordinances, and the covenant which he had entered into with them, but they turned to idols and ſerved them, changed the ordinances, broke the covenant, and ſo made themſelves like baſe metal, counterfeit or adulterate ſilver; for which things the LORD would reject and caſt them out of the land which he had given them for an inheritance, that ſo his diſapprobation of their conduct might be made manifeſt to the whole world.

From the Jews being called reprobate ſilver, two things are evident---firſt, That Election and Reprobation are not twin doctrines; that reprobation is not the conſequence of not being elected; for the Jews were elected--- they were the choſen people of God---and, as touching the election, they are ſtill beloved for the fathers' ſakes; yet their being elected did not prevent their becoming reprobate, and, as ſuch, their being ſubjected to the awful diſpleaſure of the Moſt High. It is manifeſt, from this inſtance, that men are not reprobated because

cauſe God hath not choſen them to be his peculiar people, but that they become reprobates by making themſelves ſuch as God cannot approve, but muſt, for the ends of his infinite wiſdom and goodneſs, ſhew his diſpleaſure againſt. Secondly, That thoſe who are ſpoken of in the Scriptures, as being in a ſtate of reprobation, are ſtill the objects of the love of God, and may, notwithſtanding their preſent reprobation, be recovered to a ſtate of purity and happineſs; for the Jews, though they have been ſo long in that ſtate, are ſtill beloved, and will be reſtored and made altogether ſuch as God will approve. Theſe points I intend examining more at large in a future letter. I remain, dear Sir,

Yours, &c. in the bonds of the Goſpel,

WISBEACH,
JUNE 4, 1799. R. W.

LETTER FROM MR. ANDREW FULLER.

SIR,

WHEN I ſaw you a few weeks ſince in London, you told me, if I remember right, that any thing I might ſend for the *Univerſaliſt's Miſcellany* would be readily inſerted. This day I had the ſecond volume of that work put into my hands, and which I had not ſeen before. In page 39 I ſaw the following paſſage, in an *Extract of a Letter from Birmingham* ---"Mr. Andrew Fuller, in a ſermon in Cannon Street, aſſerted, that the moſt pungent reflections of the damned in hell *were* and *would be to remember that Chriſt died for them.*"---- Now, Sir, I affirm, that this is a falſehood. I might very poſſibly aſſert, that the moſt pungent reflections of the damned were and would be that they had rejected the goſpel way of ſalvation; but the other expreſſion I am certain I did not uſe, nor do I believe what would be imported in it.

I think this circumſtance ought to make you cautious of printing things from hearſay. I may add, whatever a miniſter may advance in a pulpit, ought not to be printed without its being firſt ſhewn to him, and deliberately avowed by him.

By inſerting the above in your next number, you will evince your regard to truth, and do juſtice to

Yours, with ſincere good will,

NORTHAMPTON,
JUNE 5, 1799. ANDREW FULLER.

WE immediately and chearfully comply with Mr. Fuller's requeſt in inſerting the above. The matter in diſpute lays

betwixt him and our *Birmingham Correſpondent*. We hope this will not be the only communication which we ſhall be favoured with from Mr. F. See our letter to him, in our firſt and ſecond numbers.

W. VIDLER.

ON CHRIST'S PREACHING TO THE SPIRITS IN PRISON.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

IN peruſing your Miſcellany for October, 1798, I find a letter from your ingenious correſpondent W. F. of Wiſbeach, on "Chriſt's preaching to the Spirits in Priſon;" at the cloſe of which he ſays he "ſhall be happy to ſee further light into the paſſage." As I conceive it is our duty to communicate our thoughts to each other as far as lies in our power, and more eſpecially when we ſeem to differ, as it is by thoſe means we mutually increaſe knowledge, I beg your acceptance of my

Thoughts on the PRECISE TIME *of our Saviour's Preaching to the Spirits in Priſon.*

I have not met with any writer of our day, on the ſubject of Chriſt's preaching to the ſpirits in priſon, who has ſpent any time in examining at what time it took place. Mr. Winchester ſeems to take it for granted, that it was between the time of the crucifixion and the reſurrection, and moſt of our friends have taken up the ſame idea. Now, Sir, my opinion is, and has been for a conſiderable time, that it was between the reſurrection and the aſcenſion, and not before. What I have further to offer will be in ſupport of this.

I ſhall firſt notice the paſſage in 1 Peter, iii. 18, 19. where I find, 1. Chriſt was put to death. 2. Chriſt was quickened. 3. Chriſt went and preached. This is the order of Peter's writing; by which I underſtand, that Chriſt preached after he was quickened or revived: "For he died and roſe and revived, that he might be lord both of the dead and the living." If Peter had intended to inform us, that Chriſt preached in his diſembodied ſtate, I ſhould have expected to find him ſay thus, (or ſomething near it) "He was put to death in the fleſh, but by the ſpirit he went and preached to the ſpirits in priſon. By which ſpirit he was alſo quickened and roſe from the dead." I expect the anſwer to this will be, that, in the form I have ſet it down, the apoſtle is made to leave his ſubject of the death and reſur-

reſurrection before it was concluded, and introduce that of his preaching, which makes the diſcourſe disjointed: whereas, in the form it ſtands, the apoſtle finiſhes by ſaying, he was put to death and was quickened, and then goes to another ſubject; even what he did before he was quickened. As I am not over anxious of retainiug this paſſage in my favour, I paſs on to conſider chap. iv. 6. "For this cauſe was the GOSPEL preached alſo to them that are dead," &c. My plea here reſts upon *what* was preached; it was the *goſpel*; and what that is the apoſtle Paul informs us, Rom. x. 9. "That if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thine heart, that God hath raiſed him from the dead," &c. If this be the goſpel, then it could not have been preached before he roſe from the dead; and the ſame apoſtle ſays, "If Chriſt be not raiſed your faith is vain; ye are yet in your ſins." 1 Cor. xv. 17. If this be true with reſpect to the Corinthians, it muſt be equally ſo with reſpect to the ſpirits in priſon; for Peter declares the reaſon of preaching the goſpel to them was, "that they might be judged according to men in the fleſh:" and if ſo, it appears to me, the ſame truths ſhould be declared to each; and it is well known, that the apoſtles always ground their diſcourſes on the reſurrection as well as the death of Jeſus.

The next Scripture we come to is Eph. iv. 8---10.—"Wherefore he ſaith, when he aſcended up on high, he led captivity captive: now that he aſcended, what is it but that he alſo deſcended firſt into the lower parts of the earth: he that deſcended is the ſame alſo that aſcended far above all heavens, that he might fill all things." The argument here is very ſhort; for if he deſcended the ſame as he aſcended, then he deſcended embodied, for he aſcended embodied; or we may view it thus---

Chriſt deſcended the ſame as he aſcended;
But he aſcended embodied;
Therefore he deſcended embodied.

In theſe remarks I have ſuppoſed we are all agreed, that the deſcending into the lower parts of the earth means his going to preach to the ſpirits in priſon; and if ſo, it appears to me an abſolute proof that it was after the reſurrection.

You perceive, Sir, that I have been as brief as poſſible on theſe Scriptures, for I would neither tire your patience nor exhauſt the ſubject; for I think I can uſe the language of the apoſtle, "I ſpeak as unto wiſe men, judge ye what I ſay."

I ſhall now endeavour to eſtabliſh my point from the nature of the ſubject: and firſt, I apprehend, that when Chriſt died, he

he fell as vanquiſhed, and that his conqueſt was in his reſurrection. It has generally been repreſented, that he conquered in his death; that at that time he ſpoiled principalities and powers, making a ſhew of them openly. I do not think we find this in Scripture; on the contrary, it appears he ſorrowfully anticipated his ſufferings and death, but conſoled himſelf with the triumph he ſhould obtain at his reſurrection: "Deſtroy this temple, and in three days I will raiſe it up." We ſhall be better able to judge of this poſition by examining ſome teſtimonies from our Lord's own words. Luke, xii. 50. "I have a baptiſm to be baptized with, and how am I ſtraitened (pained) till it be accompliſhed." Luke, xxii. 42. "Father, if thou be willing, remove this cup from me." Luke, xxii. 53. "When I was daily with you in the temple, ye ſtretched forth no hands againſt me; but this is your hour and the power of darkneſs." Mark, xv. 34. "And he cried with a loud voice, My God, my God, why haſt thou forſaken me?"

Thus far Jeſus Chriſt; to which I ſhall add the teſtimony of St. Paul: 2 Cor. xiii. 4. "For though he was crucified through weakneſs, yet he liveth by the power of God."——— The paſſages here quoted ſhew that our Saviour looked forward to his ſufferings with pain and ſorrow of heart; for I might have noticed his ſaying "My ſoul is exceeding ſorrowful unto death;" (Mark, xiv. 34.) that in the midſt of his ſufferings he complained of the abſence of his heavenly Father, by whom he had been enabled to do all his wondrous works, and that then was the hour and the power of darkneſs. Thus the Saviour ſuffered! *he* ſuffered indeed! Who can deſcribe his ſufferings, and the ſorrows he felt, in that dreadful hour when he was ſurrounded with the taunts of his enemies, and delivered up to the powers of darkneſs and death! Thus he fell vanquiſhed, or, as St. Paul ſays, "He was crucified through weakneſs." What am I to expect from a conquered prince, while in an enemy's power? Can he proclaim liberty to his fellow-captives? Can he open the priſon to them that are bound? But let us vary the ſubject: the conquered prince receives aid ſufficient to enable him to break his bonds aſunder; in his eſcape he bears away the keys of the priſon, a thorough knowledge of the dark receſſes thereof, and a determination to return to releaſe the priſoners. And now with power ſufficient, and with regal pomp, he comes to conquer: he enters the land where lately he was held in bonds. But, what a change! he now proclaims liberty to the captives; he leads his captivity captive; he ſeizes the potentate and powers of the land, drags them

them at his chariot wheels, and ever after holds the ſupreme ſovereignity thereof in his own hands.

This appears to me a faint picture of Prince Jeſus: he was crucified through weakneſs, and fell vanquiſhed; but behold he roſe with power; and by his reſurrection was declared to be the ſon of God with power; with this power, and by the ſpirit that quickened him, he entered the abodes of darkneſs, having the keys of death and hell, and

> "He viſited in hell the woeful ſouls
> For crimes done in their days of nature bound."

To them he preached the goſpel---the goſpel of ſalvation and reſtoration; they heard---they embraced---the conquering Jeſus led his captivity captive. Who could oppoſe him? he had, through death, ſubdued him who had the power of death, and he will go on till he has ſwallowed up death in victory.

Thus, Sir, I think it will appear, that our Lord was not capacitated to preach to the ſpirits in priſon till after his reſurrection, becauſe his work was not ſealed and compleated till then; and the teſtimony of Scripture ſeems evidently to be that which we have ſuppoſed it. I have contented myſelf with giving very brief hints; and if it appears to any of your judicious correſpondents that I am in an error, I ſhall thank them to point it out, as I aſſure you my deſire is not to contend for victory, but for truth. I remain,

Yours, &c.
JOHN WOOD.

To the Editor of the UNIVERSALIST'S MISCELLANY.

DEAR SIR,

IF the following piece of antiquity ſhould be deemed worthy of a place in your Miſcellany, it may perhaps gratify ſome of your readers; it was written in the year 1146, about 60 years before the inſtitution of the order of Begging Friars. See Brightman on the Apocalypſe.

Yours, &c.
PHILOMATH.

THE PROPHECY OF HILDEGARD.

IN thoſe days there ſhall riſe up a ſort of blockiſh fellows, proud, covetous, perfidious, and crafty; they ſhall eat up the

the ſins of the common people, carrying a certain ſhew of ſuperſtition; under a feigned coverture of beggary, preferring themſelves to all other men by reaſon of a counterfeit religion. Men of an arrogant diſpoſition and feigned holineſs, void of all ſhame and fear of God. In inventing many new miſchiefs ſtrong and ſtout; but prudent men and faithful Chriſtians ſhall curſe their peſtilent order. Men who will ſhun labour, and give themſelves wholly to idleneſs; rather chuſing to get their living by beggary; and that will bend themſelves with all their might, every way they can, perverſely to reſiſt the teachers of the truth, and hinder them. And for this end they will flatter noblemen, that they may aſſiſt them in this purpoſe: they ſhall alſo deceive the noble, and draw them into error, that they may furniſh them with all neceſſaries, yea, with all the delights and pleaſures of this world; for the devil ſhall ingraft theſe four principal vices into their mind, *flattery*, *envy*, *hypocriſy*, *and ſlander*.

1ſt. *Flattery*, wherewith to purchaſe great matters to themſelves.

2nd. *Envy*, when they ſhall ſee benefits beſtowed upon others beſides themſelves.

3d. *Hypocriſy*, whereby they ſhall ſeek to pleaſe men by counterfeiting and diſſembling.

4th. *Slander*, whereby they ſhall extol and ſet out themſelves with praiſes by derogating from others, that they alone might be renowned among men, eſpecially the ſimpler ſort, that are deceived by them. They ſhall preach, indeed, diligently, but without all ſenſe of piety, and not after the manner of the holy martyrs of old. They ſhall derogate from the ſecular princes; they ſhall take away the ſacraments from the true paſtors, and ſhall take alms of thoſe who are very ſick and miſerable, by inſinuation by little and little, winding themſelves into the hearts of the common people. They ſhall have familiarity with women, teaching them how to deceive their huſbands and friends with ſugared and diſſembling words, how to rob them of their goods, and then to give the ſame, being thus purloined, unto them their teachers; for they ſhall lay hold of whatever men get, or however it be gotten, by ſtealth, robbery, or by any legerdemain, and will ſay to them, *Give it us, and we will pray for you*; ſo that, labouring to cover other men's ſins, they will quite forget their own.

And alas! they ſhall receive any thing from rogues, filchers, thieves, and robbers that ſteal by the highway, ſacrilegious perſons, uſurers, adulterers, heretics, ſchiſmatics, apoſtates, pimps

pimps of noblemen, perjured merchants, corrupt judges, ſoldiers, tyrants, or any that live contrary to God's law. Perverſe and wicked men they ſhall be, embracing the perſuaſion of the devil, the ſweetneſs of ſin, a ſoft and delicate life, and a certain fulneſs and abundance of all worldly things, though it be to their own eternal damnation. All theſe things ſhall manifeſtly appear to be in them, and they ſhall every one of them wax more and more wicked, and that with minds more and more obdurate.

But when at once their crafty conveyances ſhall be found out, and all their other wickedneſs diſcovered, then ſhall their large gifts ceaſe, and they ſhall go from houſe to houſe, like hunger bitten and mad dogs, looking down on the earth, and drawing in their necks like doves, and all to get their fill of bread. Then ſhall the people purſue them with their outcry---"Woe be unto you, miſerable wretches, that are ordained to ſorrow! the world has deceived you! the devil hath guided you with his reins hitherto! Your fleſh is frail, your heart is altogether without wit, grace, or wiſdom---your minds are altogether unſtable and wavering---and your eyes are blinded with much vanity and folly. Your idle bellies have luſted after delicate diſhes of meat, and your feet have been ſwift to wickedneſs. Remember the time when you were in ſight happy, yet privily envious---poor abroad, but rich at home---courteous in ſhew, but great flatterers indeed---unfaithful, treacherous, perverſe, backbiters, holy hypocrites, ſupplanters of the truth, immoderately juſt, proud, unchaſte, delicate mart.rs, gain-thirſty confeſſors---gentle, but yet ſlanderous---humble but yet proud ---merciful, but yet impudent liars---pleaſant flatterers, peacemaking perſecutors, oppreſſors of the poor, bringers in of new ſects deviſed by yourſelves---men that were counted merciful, but are found out to be wicked wretches---lovers of the world ---conjurors, drunkards, ambitious, patrons of wicked facts, the pollars and pillars of the whole world, inſatiate preachers, that ſeek to pleaſe men and to deceive women, ſowers of diſcord---of whom the prophet Moſes ſpoke wiſely in his ſong, *A people without underſtanding*. Ye have built your neſts on high indeed; and when ye could riſe up no higher, ye fell down like Simon Magus, whom God deſtroyed and ſmote with a mighty plague; ſo ſhall you alſo be thrown down upon the earth, out of the clouds, and by means of your falſe doctrine, wickedneſs, lies, ſlanders, and deteſtable facts."

Then the people ſhall ſay unto them, "Out upon you, get you packing hence, ye captains of miſchief, overturners of

truth; ye Shunamitish brethren, fathers of hereſies, falſe apoſtles, that counterfeited the lives of the apoſtles, whereof ye have been imitators by no means. Ye ſons of iniquity, we will not follow the manner of your ways, for pride and arrogancy have ſeduced you, and inſatiate covetouſneſs hath entangled your erring minds; and ſeeing that you needs would aſcend up higher than was meet, ye are fallen into everlaſting ſhame and reproach by God's juſt judgments."

ON LIBERTY OF CONSCIENCE.

To the Editor of the UNIVERSALIST'S MISCELLANY.

DEAR SIR,

THE following is the copy of a Letter to a miniſter of Calviniſt principles; if you think it worth a place in your Miſcellany, it is at your diſpoſal.

J. BULL.

SIR,

AFTER parting from you the other evening, and reflecting upon the converſation which paſſed between us, the following thoughts preſented themſelves to my view. You adviſed me (and I thank you for your advice) to endeavour to diveſt myſelf of that cavilling and diſputing ſpirit, with which you ſuppoſed I was poſſeſſed, and to attend to other religious matters which were of more importance.

Now, as to the ſubject of diſputing, or of perſons thinking and acting differently in religious matters, this is known to us all, that if all the world were of one opinion, there would at once be an end of all controverſy; and whether Chriſtians ever may, or may not, be ſo, is not for me to ſay: but upon a review of the conduct of divine providence towards men, and the various diſpoſitions and purſuits of the human mind, it is, perhaps, not very material whether they are or no; provided, however, it does not deſtroy that love and friendſhip which ought always to ſubſiſt amongſt the various families, tribes, and nations of the earth, but eſpecially amongſt the profeſſors of the mild and peaceable doctrines of the goſpel. If two perſons of different opinions enter into converſation, and they happen on ſubjects on which they do not agree, they muſt either turn the converſation to ſome other ſubject, on which they may be more accordant, or one of them muſt ſacrifice his opinions,

opinions, or elſe diſpute becomes inevitable. And are you willing, Sir, to give up your opinion? to reſiſt your own feelings? to unthink your own thoughts? Are you diſpoſed to renounce your Calvinian creed, and to embrace that of the Arminian? or at once to become an advocate (I was going to ſay) for the more noble and grand doctrine of the UNIVERSAL RESTORATION? What! becauſe I diſſent from you in opinion, you call me a diſputer! But may not I, with as much propriety, call you by the ſame name? for I cannot diſpute without an opponent. And is not the opinion of one perſon as ſacred to him, as the opinions of a hundred or a thouſand are to them? Some perſons have but an indifferent idea of religion, becauſe ſome of its profeſſors enter into contentions and diſputes; but, for my part, I draw quite a contrary concluſion. Sedate and thinking minds will not contend for and diſpute about trifles, but for what is ſubſtantial and ſublime; and what is more ſo than the ſubject of religion? When you aſcend the ſteps of the pulpit, in order to preach to the people, you in a ſort diſpute with them: you contend for the truth, in oppoſition to the infidel and blaſphemer, and endeavour to bring the people into and confirm them in what you ſuppoſe, at leaſt, to be the truths of the goſpel. Alas! (and be not offended at what I ſay) many perſons, and even miniſters too, are led away by mere words, whims, and notions! They think and act more under the influence of their own enthuſiaſtic paſſions than the ſober dictates of reaſon and revelation.

Not long ſince I heard Mr. R———, (who is what I call a ſupralapſarian Calviniſt;) in one part of the day he inveighed againſt the practice of making uſe of the word of God to prove diſputable points in religion; but in the evening of the ſame day, he entered into a ſtrenuous defence of the doctrine of election, in oppoſition to Arminians and others. He has likewiſe ſaid, that he would not enter into converſation with a perſon who denied the divinity of the Saviour; viewing them as unworthy to be numbered in the ranks of ſociety. A Mr. B——— ſaid, that a perſon could not be a ſaint who did not believe the ſame thing. A Mr. C——— aſſerted, that the goſpel of St. John was written on purpoſe to prove that Jeſus Chriſt was co-equally, co-eſſentially, and co-eternally God with the Father; and thoſe who did not believe the ſame, he ſaid, (Athanaſius like) would, without doubt, periſh everlaſtingly!! Mr. D—— called the doctrine of the limited duration of the puniſhment of the wicked in a future ſtate, which the Univerſaliſts believe, a damnable doctrine. A perſon ſaid of

me, that, becauſe I did not believe in the abſurd and diſhonourable doctrine of abſolute election, I had therefore no eſſential nor vital godlineſs. And you, Sir, may be inclined to decide, in ſome meaſure, in the ſame way.

Thus you ſee that I am impelled by neceſſity, in vindication of myſelf and thoſe who think as I do, to diſpute the point with my opponents. The Scriptures indeed ſay, That God hateth nothing that he hath made; but that his tender mercies are over all his works---that he willeth not the death of a ſinner---that the bleſſed Jeſus gave himſelf a ranſom for many, yea, a ranſom for all---that he taſted death for every man---that he came to ſeek and to ſave that which was loſt---that he is the lamb of God which taketh away the ſins of the world, &c. yet in oppoſition to all this, you and your Calvinian brethren attribute actions to the Almighty which yourſelves would be aſhamed to acknowledge as belonging to you: you repreſent him as partial, unkind, and cruel, having created millions of his human offſpring for the expreſs purpoſe of making them eternally miſerable; and that the death of the ſaviour, with all the accumulated bleſſings of the goſpel, which, as the goſpel itſelf ſays, extends TO ALL PEOPLE, would not benefit them at all. Yet notwithſtanding theſe unjuſt and abſurd notions, which you hold and propagate reſpecting the Lord and his extended creation, we do not call down fire from heaven upon you, nor conſign you over to its perpetual vengeance, or even to its vengeance at all without an hopes of redemption.

The creeds and opinions which religious perſons in general hold, ariſe more from accident and circumſtances, than from a conviction of their being true ariſing from ſerious inquiry and calm reflection. Man is ſo much under the dominion of prejudice and pride, that he would often much rather ſuffer the ſmarts of a guilty conſcience than acknowledge himſelf in an error. The ſpirit of truth has a tendency to convince the mind, if men would not reſiſt its evidence. The mind, although polluted, is both noble and capacious; and though the image of our Maker is defaced in us, yet there is ſtill a faint reſemblance of its remains. It is the ultimate end of the goſpel to make man again, what he once was, like his Maker. Let us give ſcope and latitude to our ideas, and diveſt ourſelves of thoſe narrow and circumſcribed notions, which tend much to eclipſe the glory of the divine perfections, as well as to debaſe too much the human and immortal ſoul; and unto what denomination of Chriſtians ſoever we may belong, or whatever the articles of our creed may be, let us be concerned to know whether

whether they are agreeable to the Scriptures or not; remembering, at the ſame time, that anceſtry, education, prejudice, and public opinion are like an overflowing torrent, which ſometimes ſweeps all that ſtands in its way. But let us hope, that truth will, in the end, be ſucceſsfully triumphant, and ſhine forth with meridian ſplendour.

The opinions of the modern Calviniſts, and others, are, in my humble view, built upon ſo ſandy and tottering a foundation, that if any popular miniſter amongſt them were to become a firm Univerſaliſt, and to enforce the ſame in his congregation, I really believe, that in ſix months time the one half of them would become advocates for the ſame doctrine, if, indeed, they had candour and patience enough to continue attentive hearers that length of time. Yea more, it is my firm belief, that many, both of miniſters and people are, in ſome meaſure of that ſentiment; but from ſome circumſtances of a local nature, they ſtifle their opinions, and ſuffer their minds to be inveloped in error.

Some years ago, before I ſo much as heard any thing of the doctrine of the Final and Univerſal Reſtoration, I happened to fall into company with a preacher of the goſpel; our converſation turning upon the future miſery of the impenitent, and repeating ſeveral paſſages of Scripture which refer to the duration of puniſhment, he contended that they did not include endleſs duration, but an unknown and hidden period. I aſked if he preached the ſame; the anſwer was, that he did not. I demanded the reaſon; and, if I miſtake not, he ſaid, that at preſent peoples' minds were not prepared to receive the doctrine, and perhaps it might be injurious to his own intereſt and uſefulneſs.

But I have already exceeded the bounds of a moderate letter; I ſhall conclude, therefore, with the truly noble ſentiment of the late Mr. Wincheſter, *viz.* May the end of all our religious reſearches, contentions, and diſputes, be not for the love of conqueſt, but for the LOVE OF TRUTH.

However diſcordant our views of things may be in this world, may we be ſo happy as to meet each other in a better and a brighter one above.

J. B.

RED CROSS STREET, BOROUGH.

ACCOUNT

ACCOUNT OF A JEWISH COUNCIL.

THE following account of a Jewish Council, to consider whether the Messiah is come or not, is annexed to a Dissertation on prophecy, by the Bishop of Clogher, 1749. We present it to our readers as a proof of Jewish obstinacy and perverseness, and of the evil of popish idolatry.

A Narrative of the Proceedings of a great Council of Jews, assembled in the Plain of Ageda, in Hungary, about thirty Leagues from Buda, to examine the Scriptures concerning Christ, on the 12th of October, 1650. By Samuel Brett, there present. First printed in 1655.

IT hath been much desired by many honest Christians, that this narrative of the Jews' council should be published, which I did intend only to communicate to private friends.—The chief argument by which they have persuaded me to do it, is, because they do conceive it to be a preparative and hopeful sign of the Jews conversion, and that it will be glad tidings to the church of Christ, and therefore I have yielded to satisfy their desire therein. And thus it was.---

AT the place above named there assembled together about three hundred rabbies, called together from several parts of the world, to examine the Scriptures concerning Christ; and it seems this place was thought most convenient for this council, in regard that part of the country was not much inhabited, because of the continual wars between the Turk and the King of Hungary; where (as I was informed) they had fought two bloody battles: yet both princes, notwithstanding their own differences, did give leave to the Jews to hold their council there. And for their accommodation the Jews did make divers tents for their repose, and had plenty of provision brought them from other parts of the country, during the time of their sitting there. There was also one large tent, built only for the council to sit in, made almost four-square; the north and the south part of it, being not altogether so large as the east and west part thereof. It had but one door, and that opened to the east; and in the middle thereof stood a little table and a stool for the propounder to sit on, with his face towards the door of the tent. The said propounder was of the tribe of Levi, and was named Zacharias; and within this tent, round about were placed divers forms for the consulters to sit on. It

was

was alſo incloſed with a rail, that ſtood at a diſtance from it, to prevent entrance to all ſtrangers, and to all ſuch Jews as could not diſpute in the Hebrew tongue, which many had forgotten, who lived in ſuch countries, where they are not allowed their ſynagogues, as in France, Spain, and thoſe parts of Italy that do belong to the King of Spain, *viz.* the kingdom of Naples, with the province of Calabria and Apuleia, the kingdom of Sicilia and Sardinia; in which places if a Jew be found, and he deny the popiſh religion, he is in danger to be condemned and executed for it: and yet profit and benefit allureth them to dwell in thoſe countries, notwithſtanding their fears and dangers; and themſelves are willing to forget, and ſo neglect to teach their children, their native language, rather than they will loſe their opportunity of profit; and ſome have burnt the ancient records of their tribe and family, that they may not be diſcovered by ſearching or otherwiſe. And for this defect, becauſe they could not prove their tribe or family, they were not permitted to come within the rail, but were commanded to remain without, with the ſtrangers that remained there, to ſee the iſſue of their proceeding, which were about 3000 perſons, and they were, for the moſt part, Germans, Almains, Dalmatians, and Hungarians, with ſome Grecks; but few Italians, and not one Engliſhman, that I could hear of, beſides myſelf.

I was informed, that the King of Hungary, not favouring the reformed religion, did give no encouragement to any proteſtant churches to ſend any divines thither; but he did allow, that ſome aſſiſtants ſhould be ſent from Rome: and their coming hither did prove a great unhappineſs to this hopeful council.

When the aſſembly did firſt meet, they ſpent ſome time in their mutual ſalutations; and, as their manner is, they kiſſed one the other's cheek, expreſſing much joy for their happy meeting. And all things being provided for their accommodation, they conſidered of the Jews that were to be admitted members of this council; and they were allowed to be members which could, by record, prove themſelves to be native Jews; and for defect herein I obſerved above five hundred refuſed; though doubtleſs they were true-born Jews, yet they could not, by record, prove themſelves ſo to be; and for this they were not admitted to be members of the council, but they did abide without the rail with the ſtrangers that were there; and the number of them that were accepted to be members was about three hundred Jews. And this was all that was done the firſt day.

On

On the second day, the assembly being full, the propounder stood up, and made his speech concerning the end of their meeting; "And this (said he) is to examine the Scriptures concerning Christ, whether he be already come, or whether we are yet to expect his coming." In examining this question they searched the Old Testament with great care and labour to be resolved of the truth thereof, having many Bibles with them there for that end. And about this point there were great disputes amongst them. The major part were of opinion, that he was not come; and some inclined to think, that he was come, being moved thereunto by the heavy judgment that hath continued now this sixteen hundred years upon them.

I remember very well one of the council, in his conference with me, seemed to be very apprehensive of the great and long desolation of their nation, ever since their destruction by the Roman emperors; and he imputed this their affliction to their impenitency. And, comparing their present judgment with their other judgments they had suffered before, he ingenuously confessed, that he did conceive it was for some great wickedness; and that their nation was guilty of the blood of the prophets sent from God to their nation, and the many massacres that had been committed by the several sects and factions amongst them. "For (said he) we are no idolators; neither do I think we are guilty of idolatry since our captivity in Babylon; and therefore (said he) I do impute this our calamity and present judgment to the fore-named causes. And this was the sum of that which was disputed amongst them the second day of their meeting; and so they adjourned till the next morning, which was the third day of their meeting.

When being assembled together again, the point that was chiefly agitated amonst them was concerning the manner of Christ's coming. And this, some said, shall be like a mighty prince, in the full power and authority of a mighty king, yea, in greater power than ever any king had; and that he will deliver their nation out of the power of their enemies, and their temple shall be rebuilt again; and that the nations shall be of their religion, and worship God after their manner. For they hold, that the Messiah will not alter their religion whensoever he cometh. And further, concerning his parentage, they did agree also in this, that he should be born of a virgin, according to the prediction of the prophets; and they agreed also, that he may be born of such a virgin, which may be of mean note amongst their nation, as was the virgin Mary. And here some of them seemed to me to incline to think that Christ was come.

Therefore

Therefore when they came together again the next day, the propounder demanded of them, if Chriſt were already come, and who they thought he was? And to this demand they gave this anſwer, That they thought Eliah was he, if he were come, becauſe he came with great power, which he declared by ſlaying the prieſts of Baal; and, for the fulfilling of the Scriptures, he was oppreſſed by Ahab and Jezebel: yet they eſteemed him to be more than a mortal man, becauſe he ſo ſtrangely aſcended up into heaven. And becauſe this opinion was contradicted by others, the day following they took into examination the ſame queſtion, to anſwer them that ſaid Eliah was not the Meſſiah. They of the contrary opinion did urge the care and love of Eliah for the good of their nation, in that he left them Eliſha his diſciple to teach and inſtruct the people; which they expect to be the care of their Meſſiah. Theſe were the chief arguments they had to defend their opinion: and the ſame day, towards night, it came into queſtion among them, Who then was he that ſaid he was the Son of God, and was crucified by their anceſtors? And becauſe this was the great queſtion amongſt them, they deferred the further conſideration thereof until the next day.

(*To be continued.*)

ACCOUNT OF THE TALMUD AND GEMARA.

THE Talmud is a collection of Jewiſh traditions, which had been orally preſerved. It compriſes the Miſhna, which is the text, and the Gemara, its commentary. It is a complete ſyſtem of the barbarous learning of the Jews. They have perſuaded themſelves, that theſe traditional explications are of a divine origin; for they tell us, that the Pentateuch was written out by their legiſlator before his death; that the number of copies was thirteen, one for each tribe, and the remaining one was depoſited in the ark. That the oral law was what Moſes continually taught, in his Sanhedrim, to the elders and the reſt of the people; the mode of which the honeſt David Levi informs us was thus—

"As ſoon as Moſes was returned to his tent from receiving the words of God, he called Aaron thither unto him, and firſt delivered unto him the *text*, which was to be the written law, and after that, the interpretation of it, which was the oral law, in the ſame order as he received *both* from *God* in the mount. Then ariſing, and ſeating himſelf at the right-hand of Moſes,

Eleazar, and Ithamar, his ſons, went in the next, and being taught both theſe laws at the feet of the prophet, in the ſame manner as Aaron had been, they alſo aroſe and ſeated themſelves; and then the ſeventy elders, who conſtituted the Sanhedrim, or the great ſenate of the nation; and then entered all ſuch of the people as were deſirous of knowing the word of God."

He then informs us, that Moſes, Aaron and his ſons, and the elders, made the ſame repetition before they withdrew; "So that, the people having heard *both* theſe laws repeated to them four times, they all had it thereby firmly fixed in their memories; but the interpretation thereof was to be delivered down *only by word of mouth*, to the ſucceeding generations, for which no reaſon is alledged.

It appears afterwards, that at the end of the fortieth year of their flight from Egypt, the memory of the people became treacherous, and Moſes was conſtrained to repeat, occaſionally, this ſame oral law; which (if it is not profane to ſay) had been much better written, as the Pentateuch was.

This hiſtory of the Talmud ſome may be inclined to ſuppoſe apocryphal. It appears that the Talmud was compiled by certain Jewiſh doctors, who were ſolicited for that purpoſe by their nation, that they might have ſomething to oppoſe to their Chriſtian adverſaries. Theſe doctors were deſcendants of the ten tribes of Iſrael, who were led into captivity by King Salmanazar, father of Sennacherib, in the reign of King Hoſea. This book is a mixture of the Syriac, the Hebrew, and the vulgar Hebrew which was the language ſpoken in the ſchools of the rabbins, and which differs as much from the other as the Latin of Bartolinus from that of Cicero. This work contains nothing that is valuable, but a very heavy load of pious abſurdities, of inſpired ſtories, and palpable contradictions. The only apology that has been made for theſe extravagances and idle fictions is, that after the completion of the Talmud, thoſe who ſucceeded in the ſchools are diſtinguiſhed by the name of *Opinioniſts*, and not by that of *Doctors*, and that no Jew is compelled to receive them as matters of faith, although we are informed that this work originated (as we have already obſerved) from divinity itſelf.

Chevreau, in his Hiſtory of the World, affords us a ſatisfactory account of the contents of this work: I will give an abſtract of his analyſis.

There are two Talmuds, the Jeruſalem and the Babylonian. The laſt is the moſt eſteemed, becauſe it is the moſt bulky.——

It

It contains the oral traditions from the time of Moſes to Rabbi Jahuda Hakkodaſh, an induſtrious young man, called The Prince of the Rabbins, becauſe he moſt carefully collected their reveries. This work is divided into ſix parts, of which every one, which is intitled *Order*, is formed of *Treatiſes*, every treatiſe is divided into *Chapters*, and every chapter into *Miſhnas* or *Aphoriſms*. In the firſt part is diſcuſſed whatever relates to Seeds, Fruits, and Trees. In the ſecond Women, their duties, their diſorders, Marriages, Divorces, Contracts, and Nuptials. In the fourth are treated the Damages or Loſſes ſuſtained by Beaſts or Men, of Things found, Depoſits, Uſuries, Rents, Farms, Partnerſhips in Commerce, Inheritance, Sales and Purchaſes, Oaths, Witneſſes, Arreſts, Idolatry; and here are named thoſe by whom the oral law was received and preſerved. In the fifth part are noticed what regard Sacrifices and Holy Things. And the ſixth treats on Purifications, Veſſels, Furniture, Cloaths, Houſes, Leproſy, Baths, and numerous other articles. All this forms the Miſhna.

This account of Chevreau is very accurate. I have compared it with the ampler analyſis of David Levi. I refer the reader to a publication of the laſt writer, which has for title, A ſuccinct Account of the Rites and Ceremonies of the Jews, &c. By David Levi. I recommend this work as the only ſatisfactory one on the ſubject in our language. If allowance is made for the author's inexperience in literature, his integrity will be found highly commendable, and an honeſt man is ſuperior to a fine writer. But why inſiſt on the *divine origin* of the Talmud?

The *Gemara*, that is, the *Accompliſhment*, or *Perfection*, contains the diſputes and opinions of the Rabbins on the oral traditions---their laſt deciſions elucidating abſurdities by other abſurdities! Chevreau writes, that the Jews have ſuch veneration for this ridiculous compilement, that they compare the Holy Writings to *water*, the Talmud to *wine*---the text of Moſes to *pepper*, the Talmud to *aromatics*. They alſo tell us, that of the twelve hours of which the day is compoſed, GOD employs nine to ſtudy the Talmud, and only three to read the written law!!!

QUERY.

MR. Wincheſter ſuppoſed, that the great multitude mentioned in the viith of the Revelations, who came out

of great tribulation were those who shall have been restored from the pains of the second death; but for what reason? Since this is said in connexion with the hundred and forty-four thousand spoken of in the fourth verse, and this is certainly anterior to the conflagration, as it is said, in the 3rd verse, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Is it not probable that it relates to a scene already past, or that is to be prior to the millenium? especially as a great class of mankind, *viz.* those whose names shall be written in the book of life at the end of the millenium, although they had not lived with Christ during the thousand years, are not even mentioned?

CURIO.

MATHEMATICAL QUESTIONS.

Answer to Question I. P. 156.

BY W. BICKNELL, JUN.

$x^3 + 2y = 10{,}000$
$7 + 3x = 1{,}060$ multiply by 2
$2y + 6x = 2{,}120$ subtract this from the first step
Then $x^3 - 6x = 7880$

This being a cubic adfected equation, I find by converging series, that $x = 20$ Acres of 'Squire Poor.
$y = 1000$ Ditto of Lord Rich.

QUESTION BY THE SAME.

IT happen'd on a certain day,
When I was walking on my way,
My thoughts being loose and free from care,
I mused thus---How far in air
Must I ascend, that I may see
One tenth o'th' globe where mortals be?
Ye sons of art, pray condescend,
An answer to this question send.

We beg leave to remind our Correspondents, that Question II. p. 156. has not yet been attended to.

POETRY.

ON THE GLORIES OF PARADISE.

HO! all ye radiant moving orbs on high,
That ſpangle o'er the lofty azure ſky,
And ſpeak the glory and the ſkill divine
Of him who form'd, and form'd you thus to ſhine.
Thou peerleſs moon! ſole regent of the night,
Reſplendent in thy borrow'd robe of light;
Thy friendly beams direct the trav'ller's way,
And chear his nightly ſteps with fainter day.
Thou glorious ſun! great ſource of light and heat!
Refulgent blazing in thy regal ſeat;
Thence pouring day on num'rous worlds above,
That round this earth in ſilent order move.
Thy vital pow'r is felt by all below,
And beſt thou doſt thy Maker's brightneſs ſhew.
Ye kings and princes of illuſtrious birth
Thrones, crowns, dominions, glories of the earth!
With all the ſplendour of the regal ſtate,
And all that men eſteem as good or great;
Bright gold and diamonds, brilliant as the ſun!
Pearls jewels, gems, I call you ev'ry one.
With all delights which once fair Eden knew,
And ſweet perfumes Arabia ever grew;
With every note of harmony and ſong,
That ever burſt from inſtrument or tongue:
I challenge all; come, come, to me draw near,
And let one glympſe of thoſe delights appear
Which my ſweet Saviour will to me afford,
And all that love and own him as their Lord.
But no——come not——leſt you preſume to vie
With him that made you, and adorn'd the ſky;
Whoſe glorious preſence would obſcure the rays
Of heav'n's great lamp when in meridian blaze.
Then how can ye poor, vain, and empty things,
Deſcribe the palace of the king of kings?
Where light beyond a thouſand ſuns appear,
And ſaints and angels crowns of glory wear!
Where Chriſt, my Lord in robes of ſplendid light,
On his high throne arreſts the raviſh'd ſight!
A thouſand ſtars compoſe his radiant crown,
And ſhed full glory on his ſaints around:
And twice ten thouſand thouſand voices join,
To ſing his praiſe in ſtrains almoſt divine!
"Hail! mighty Prince!" his ſaints with joy acclaim;
"Hail! Lamb of God! who bore the ſinner's ſhame.
Victorious king! all glory to thy name:

For

For thou hast triumph'd o'er thy mighty foes,
Sin, hell, and death, who did thy reign oppose,
And dreadful vengeance on the traitors hurl'd,
Before thine angels and an injur'd world;
Redeem'd us from the tyrant's heavy chain,
That we, as kings, with thee might ever reign;
And see thy judgments on the powers of hell,
Who tempted man, thine image, to rebel;
And all the triumphs of thy glorious grace,
The full recovery of the fallen race."
Then from their harps they strike celestial sounds,
And heav'n's high arch with joyful praise resounds.
Such the employments of the b essed saints,
Now freed from sorrow, sin, and all complaints.
But who can paint the glories of the place,
Where the great Saviour shews unveil'd his face?
There holiness in perfect beauty shines;
There truth and wisdom's read in fairest lines.
There life's pure fountain sends her streams abroad,
And makes full glad the city of our God.
There are delights which earth could never boast,
And strength and beauty more than Adam lost.
There streams of love and rills of pleasure flow,
And fruits immortal in abundance grow.
There—but no more—all language is too mean
To paint the beauties of the heav'nly scene.
For eye nor ear has never seen nor heard,
Nor heart conceiv'd what God has long prepar'd.
For those who love and honour Christ his son.
And finish well the heav'nly race they run.

M.

THE MOTHS;

Addressed to my Child.

SEE yonder little silly things,
How they around the candle hover;
They will surely burn their wings,
Then their sporting will be over.

They have done it—there they lie,
Tortur'd, trembling on the table;
Fain they would as usual fly,
But alas! they are not able.

So, my dear, do some in youth,
Dance around the brink of folly,
Deaf unto the voice of truth,
Which would make them wise and holy.

Till the fascinating charms,
Which the artful nymph posses,
Draws them to her guilty arms,
Then they're drown'd in her caresses.

Fly, my dear, the poison'd bait,
Chuse the lovely paths of virtue;
Virtue's joys are lasting, great,
And will ever happy make you.

***

MONTHLY OCCURRENCES.

May 27.

LETTERS from the continent aſſert, that the treaty is already ſigned, by which 45000 Ruſſian troops now on their march for Germany, are taken into Britiſh pay. Theſe troops are to act with the Auſtrians in detached corps, as circumſtances may require. Thus there are now 77,000 Ruſſians in motion, as auxiliaries to Auſtria, which will continually receive ſuch reinforcements as may keep up their number.

28. A letter from the Cape of Good Hope, dated Feb. 26. ſtates, that the Dædalus of 32 guns, commanded by Capt. Bill, in latitude 31 10. ſ. long. 33 20 eaſt. fell in with and engaged the French frigate La Prudente of 44, which ſtruck after a cloſe action of 57 mintes, in which the Dædalus loſt 2 men, and La Prudente 27. Our ſhip had on her main deck 24 twelve-pounders, the Frenchman 28 eighteens.

31. This morning an extraordinary Gazette was publiſhed, containing an account of various defeats of the French in Italy. On the 15th of April the French began their retreat from the the Brindiſi country, in the kingdom of Naples. About ten days afterwards the Engliſh landed, and took Salerno, and marching forward the French evacuated Naples on the 25th. As conſiderable inſurrections exiſted in the Roman territory, the march of the French could not be an eaſy operation. The people of Tuſcany had ſent a deputation inviting the allies to reſcue them from French exactions. The fortreſs of Pizzighitone has ſurrendered, and the only fortreſſes behind Suwarrow now, are the citadel of Milan, Mantua, and Ferrara. Suwarrow has made advances into Piedmont, and has taken the ſtrong fortreſs of Tortona. A ſevere battle was fought on the 27th, in which the French were defeated, and their commander in chief, Moreau, wounded.

June 4. Friday the Walſingham packet arrived at Falmouth, with diſpatches from Lord St. Vincent, and from Liſbon, but without the mail.—The following intelligence has been received reſpecting the Breſt fleet—On the 4th ult. they appeared off Cadiz; they were ſeven miles to the weſtward of Lord Keith's ſquadron, and the Spaniſh fleet about ten to leeward, making preparations to ſail.—On this Lord Keith, who had been appriſed by the Childers ſloop of war of the Breſt fleet ſailing, weighed anchor, and ordered the line of battle to be formed, and chaſed. The French fleet did not approach him, but drew cloſe. On the 5th a violent ſtorm aroſe from the weſtward, of which the French fleet took advantage, and ſailed into the Mediterranean. His Lordſhip had only 14 ſail of the line, the French had 25, and the Spaniards as many. The French arrived on the 13th at Toulon, ſuppoſed to be greatly damaged. It was expected Lord St. Vincent, who was at Gibraltar, would order Lord Keith round into the Mediterranean, in order to follow them immediately: he would be joined by Admiral Duckworth, with five ſail of the line at Minorca. Lord Bridport's fleet was watering in Bearhaven on the 27th, and on the 28th he diſpatched 12 ſail of the line under Admiral Gardner, for the Mediterranean, where the Britiſh fleet will ſoon be ſuperior to that of the enemy.

6. New York Papers have been received up to the 23rd of May. The Daily Advertiſer, of the lateſt date, contains the following article from the Portland Gazette, dated April 24. "Arrived, on Wedneſday laſt, the ſchooner Mary, of North Yarmouth, commanded by Capt. Lee, 28 days from Demerara, and 18 from Martinico. Capt. Lee was informed by ſeveral perſons of reſpectability, that the Spaniards had re-taken the iſland

iſland of Trinadad from the Engliſh, who were fitting out a ſquadron to re-capture it. He ſays, that 4 French frigates had arrived at Cayenne, where preparations were making for an expedition againſt Demerara, of which the Britiſh admiral, on that ſtation, had received information. It was reported, that ſeveral American Frigates and armed veſſels had proceeded on a cruize with a view to intercept the French frigates arrived at Cayenne."

The elections in America prove more favourable to the government than the moſt ſanguine could expect Even in Virginia, the ſame which lately paſſed ſome famous democratic reſolutions, the oppoſitioniſts amounted ſcarcely to one-third of the number of the Federaliſts.

8. The laſt Dublin mails which arrived brought over copies of the Lord Lieutenant's ſpeech on the proroguing of parliament; the propoſition of an Union is again made, and will ſoon be diſcuſſed. The Anti-unioniſts were aſſembled in the Houſe of Commons, and deſigned to take ſome ſtep againſt the meaſure, when the black rod arrived, and prevented all proceedings.

11. The laſt accounts from Conſtantinople ſay, the Janizaries refuſed to march with the Grand Seignior againſt Buonaparte, unleſs they had an increaſe of pay. Great alarm continued to prevail in that city on the account of the progreſs of the French. The Grand Seignior is immediately to march againſt the French at the head of 80,000 men.

12. The laſt Paris Journals which were received fully confirm the account of the ſucceſs of the Imperial arms in Italy. In Switzerland they are not leſs ſucceſsful. The French General Lacourbe has made a moſt aſtoniſhing retreat for extent and difficulties—acroſs the mountains from Bellinzena to Schweitz. The Auſtrian General Hotze, following up his ſucceſſes, had reached the Thur, driving the French from Conſtance, and the other parts behind that river. The Archduke made a pretended attempt to croſs the Rhine, on the 22d ult. near Keiſerſtul, which amuſed the French, while, in fact, he croſſed with his main body at Schaffhouſen and ſix other places, and joined Hotze behind the Thur.

Yeſterday Lord Belgrave made a motion in the Houſe of Commons for the ſecond reading of the bill which his Lordſhip had made for the reſtriction of Sunday newſpapers—the motion was rejected by a majority of 40 to 26.

14. The Ruſſian ambaſſador has been ordered, by the King of Spain, to take his departure from Madrid in 24 hours, and from Spain in 8 days.

16. The following is an extract of a letter from Munſter, dated June 3. "It is ſaid the Cabinet of Pruſſia has declared, that in caſe the French do not evacuate Duſſeldorff, Ehrenbreitſtein, and the whole right ſide of the Rhine, with Capel, the King will join the coalition. Count Sandos Rollin, it is alſo ſaid, has received poſitive orders to quit Paris immediately, if any equivocal anſwer be given."

22. Yeſterday arrived two Hamburg mails, bringing an official confirmation of the capture of Turin.—The capture of this place is a moſt important event—it not only reſtores the Sardinian monarch to his throne, but puts into the hands of the allies one of the ſtrongeſt fortreſſes in Europe. There needs no further proof of the wretched ſtate of the French army, than the fall of this great and almoſt impregnable fortreſs, the compleat occupation of which would require 20,000 men, a number of which the garriſon was ſhort 17,000. The loſs of Turin has determined Moreau to retreat to Nice; and it is probable that, with the ſmall wreck of his army, he has now entered Provence.

In Switzerland the Auſtrians have taken Zurich.

25. Preparations are making at Plymouth to deſtroy a French ſquadron of 1 ſhip of the line and ſeveral frigates, preparing to ſet off from Beliſle on a ſecret expedition.

THE

Universaliſt's Miſcellany

For JULY, 1799.

NATURAL HISTORY.

(*Continued from p.* 165.)

WE have juſt hinted, in general, at the wonders that preſent themſelves to a traveller in his journey either over the Alps or the Andes. But we muſt not ſuppoſe that this picture exhibits either a conſtant or an invariable likeneſs of thoſe ſtupendous heights. Indeed nothing can be more capricious or irregular than the form of many of them. The tops of ſome run in ridges for a conſiderable length, without interruption; in others, the line ſeems notched by great vallies to an amazing depth. Sometimes a ſolitary and ſingle one riſes from the boſom of the plain; and ſometimes extenſive plains, and even provinces, as thoſe of Savoy and Quito, are found emboſomed near the tops of mountains. In general, however, thoſe countries that are moſt mountainous, are the moſt barren and uninhabitable.

If we compare the heights of mountains with each other, we ſhall find that the greateſt and higheſt are found under the line. It is thought by ſome, that the rapidity of the earth's motion in theſe parts, together with the greatneſs of the tides there, may have thrown up thoſe ſtupendous maſſes of earth. But, be the cauſe as it may, it is a remarkable fact, that the inequalities of the earth's ſurface are greateſt there. Near the poles, the earth, indeed, is craggy and uneven enough; but the height of the mountains there, is very inconſiderable. On the contrary, at the equator, where Nature ſeems to ſport in the amazing ſize of all her productions, the plains are extenſive, and the moun-

tains are remarkably lofty. Some of them are known to rise three miles perpendicular above the bed of the ocean.

To enumerate the most remarkable of these, according to their size, we shall begin with the Andes, of which we have an excellent description by Ulloa, who went thither by command of the King of Spain in company with the French Academicians, to measure a degree of the meridian. His journey up these mountains is too curious not to give an extract from it. After many incommodious days sailing up the river Guayaquil, he arrived at Caracol, a town situated at the foot of the Andes. Nothing could exceed the inconveniences which he experienced in this voyage, from the flies and mosquitos, an insect resembling our gnat. "We were the whole day (says he) in continual motion to keep them off; but at night our torments were excessive. Our gloves, indeed, were some defence; but our faces entirely exposed; nor were our cloaths a sufficient defence for the rest of our bodies; for their stings penetrating through the cloth, caused a very painful and fiery itching. One night, in coming to an anchor near a large and handsome house that was uninhabited, we were no sooner seated than we were attacked on all sides by swarms of mosquitos, so that it was impossible to have one moment's quiet. Those who had covered themselves with clothes made on purpose, found not the smallest defence; wherefore, hoping to find some relief in the open fields, we ventured out, though in danger of suffering in a worse manner from the serpents. But both were equally obnoxious. In quitting the inhospitable retreat, we the next night took up our quarters in an house that was inhabited, the host of which being informed of the terrible manner in which we had passed the night before, he gravely told us, that the house we so greatly complained of, had been forsaken on account of its being the purgatory of a soul. But we had more reason to believe that it was quitted on account of its being the purgatory of the body. After travelling for upwards of three days, through boggy roads, in which the mules, at every step, sunk up to their bellies, we began at length to perceive an alteration in the climate; and having been long accustomed to heat, we now began to feel it sensibly colder. It is remarkable that at Tariguagua we often see instances of the effects of two opposite temperatures, in two persons happening to meet; one of them leaving the plains below, and the other descending from the mountains. The former thinks the cold so severe, that he wraps himself up in all the garments he can procure; while the latter finds the heat so great, that he is scarce able to bear any clothes at all. The one

one thinks the water ſo cold that he avoids being ſprinkled by it; the other is ſo delighted with its warmth, that he uſes it as a bath. Nor is the caſe very different in the ſame perſon, who experiences the ſame diverſity of ſenſation upon his journey up, and upon his return. This difference only proceeds from the change naturally felt at leaving a climate to which one has been accuſtomed, and coming into another of an oppoſite temperature."

The ruggedneſs of the road from Tariguagua, leading up the mountains, is not eaſily deſcribed. In ſome parts, the declivity is ſo great, that the mules can ſcarce keep their footing; and in others the acclivity is equally difficult. The trouble of having people going before to mend the road, the pains ariſing from many falls and bruiſes, and the being conſtantly wet to the ſkin, might be ſupported, were not theſe inconveniences augmented by the ſight of ſuch frightful precipices, and deep abyſſes, as muſt fill the mind with ceaſeleſs terror. There are ſome places where the roads are ſo ſteep, and yet ſo narrow, that the mules are obliged to ſlide down, without making any uſe of their feet. On one ſide of the rider, in this ſituation, riſes an eminence of ſeveral hundred yards; and on the other, an abyſs of equal depth; ſo that if he in the leaſt checks his mule, ſo as to deſtroy the equilibrium, they both muſt unavoidably periſh."

After having travelled about nine days in this manner, ſlowly winding about the ſide of the mountain, we began to find the whole country covered with a hoar froſt; and an hut in which we lay had ice upon it. Having eſcaped many perils, we at length, after a journey of fifteen days, arrived upon the plain, on the extremity of which ſtands the city of Quito, the capital of one of the moſt charming regions upon earth.—— Here, in the center of the torrid zone, the heat is not only very tolerable, but in ſome places the cold alſo is painful. Here they enjoy all the temperature and advantage of perpetual ſpring; their fields being always covered with verdure, and enameled with flowers of the moſt lively colours. However, although this beautiful region be higher than any country in the world, and although it took up ſo many days of painful journey in the aſcent, it is ſtill overlooked by tremendous mountains; their ſides covered with ſnow, and yet flaming with volcanoes at the top. Theſe ſeemed piled one upon another, and riſe to a moſt aſtoniſhing height, with great coldneſs. However at a determined point above the ſurface of the ſea, congelation is found at the ſame height in all the mountains. Thoſe parts which are not ſubject to a continual froſt, have here and there

growing upon them a rush, resembling the genista, but much more soft and flexible. Towards the extremity of the part where the rush grows, and the cold begins to increase, is found a vegetable, with a round bulbous head, which, when dried, becomes of amazing elasticity. Higher up the earth is intirely bare of vegetation, and seems covered with eternal snow. The most remarkable mountains are those of Catapaxi, Chimborazo, and Pichincha.

(*To be continued.*)

SUFFICIENCY OF THE SCRIPTURES.

(*See p.* 54.)

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

I Acknowledge my obligation to you for attending to the question I proposed on the Sufficiency of the Scriptures, and also to your correspondent J. Cue for answering the same; and as I have been successful in my first attempt, it has encouraged me to make farther inquiry; and if any question that I propose should be of any real use to my fellow Christians, I shall be satisfied, and Jehovah shall have the praise.

Your correspondent observes, (p. 54.) "to obtain perfect satisfaction on this subject, I would recommend him to take the apostle's advice to Timothy (2 Epist. ii. 15.) by rightly dividing the word of truth, especially its two general divisions of letter and spirit." I would ask Mr. Cue, or any of your correspondents, What are we to understand by the letter and spirit, 2 Cor. iii. 6.?

Mr. Cue also observes, that "no internal evidence is necessary for the reception of divine truth, but the softening of the human heart." I would further ask, Is not the softening of the human heart effected by the reception of divine truth?

If you think these questions worth your notice, your attending to them will greatly oblige,

Yours respectfully,

BIRMINGHAM, JUNE 8, 1799.

In the love of Christ,

W. THOMASON.

JOB.

CHAPTER VI.

1 AND Job answered and said,
2 Oh! that weighing he would weigh my vexation,
And would lift up my grievous afflictions in the balances together:
3 For now they would be heavier than the sand of the seas.
On this account my words are swallowed up;
4 For the arrows of the Pourer Forth transfix me,
Whose poison drinks up my spirit.

The

1, 2 O For a balance pois'd with equal hand!
Lay all my sorrows there, 'gainst ocean's sand:
3 Light is the sand whereon the billows roll,
When weigh'd with all the sorrows of my soul.
Ah! therefore, therefore, does my boiling woe
In such a vehemence of words o'erflow.
4 I feel, I feel th'Almighty's venom'd dart,
His arrows fire my veins and drink my heart;

'Gainst

Job little expected so harsh a construction of his complaint, much less that his innocence would be called in question, and his very afflictions turned by his friends into an evidence of his guilt; this was too much to bear. His reply discovers the various turns and emotions of his mind on this trying occasion: he apologizes and laments, ver. 1—4; despises, 5—7.; wishes vehemently for death, protests his innocence, 8—10.; despairs, 11—13; upbraids, 14—27.; and soothes, 28, 29. He apologizes and laments again, 30. and vii. 1—6. Then turning to God, he pleads with him, 7—10.; complains loudly of him, 11—16.; expostulates with, and makes supplication to him.

2 *O that.*] Job wishes to justify his complaints by desiring that all the grievous afflictions he suffered might be placed in one scale, the grief of his heart, the vexation of his soul from the uncertainty of *why* he was afflicted in the other; that God would then hold up the beam, and then his friends would observe that the superior weight of his afflictions would abundantly justify the violence of his complaints.

3 *Swallowed up.*] The excellent and learned paraphrase of Mr. Thomas Scott renders this, *therefore my words are vehement*, saying, that he knows of no warrant for our public version of this word. But I think the word לוּע is from the root לע *to lick up, absorb, swallow down.* Obad. 16. Prov. xx. 25. The substantive לוע signifies *throat, gullet, swallow,* Prov. xxiii. 2.

4 *The arrows,* &c.] The excruciating pains caused by his inflammatory disease may be specially intended by these strong expressions.

Transfix.] עמד stand, stay, remain, abide *in* me.

Whose poison.] The poisoning of arrows was, amongst the ancients, one great part of the art of war, as David, Homer, and all the old writers testify: the same is to this day the practice of the Indians, Africans, South Americans, and, indeed, of most uncivilized nations.

The terrors of the Almighty are arrayed againſt me.
5 Over the graſs doth the wild aſs bray?
Verily will the ox bellow over his fodder?
6 Are inſipid *things* eaten without ſalt?
Is there taſte in the drivel of dreams?
7 Out of theſe things my ſoul *refuſeth* to be touched;
They are like my diſeaſed food.
8 Who will give the anſwer of my requeſt?
O that the Almighty would grant my deſire!
9 That the Almighty would interpoſe, and would cruſh me!
That his hand would encompaſs and would cut me off!
10 Then ſhould I yet have comfort;

Then

'Gainſt me his terrors, ſet in thick array,
War behind war, unbounded wrath diſplay.
5 Brays the full zebra? or does nature call
The beeve to bellow in his fodder'd ſtall?
6 Turns not the ſtomach from th'unſav'ry cate?
Can vapid froth a poignant guſt create?
7 My ſoul your cordials loaths; as taſte rebels
Againſt the viand whoſe corruption ſmells.
8, 9 O that, indulgent to my earneſt cry,
God would extend his thund'ring arm on high
Unpitiful his flaming trident ~~throw~~,
And driving through its mark the mortal blow,

10 At

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5 *Over the graſs.*] Job changes his ſtyle, from his uſual ſublimity, to laſh Elipaz, for his harange on patience, ch. v. 17. as alſo his account of the ſupernatural dream, ch. iv. 12—21.; characteriſing the whole as inſipid, taſteleſs, and unworthy of being reliſhed by a wiſe man.

6 *Drivel of dreams.*] ריר חלמות ſaliva ſomnolentiæ, the rheum which runs out of the mouths of infants and old men when they ſleep. Schultens.
ריר ſlaver, drivel, 1 Sam. xxi. 13. Parkhurſt.

7 What a contemptible idea doth Job give of the arguments of Elipaz! As, through the virulence of his diſeaſe, his ſtomach revolted at the ſight of food, in like manner his mind, ſo far from being convinced of guilt, turned with abhorrence from ſuch unfounded aſſertion, intermingled with ſo much inſipid declamation.

8—10 Reflection on the unkindneſs of his friends cauſes him to break forth in a vehement wiſh for death.

Then ſhould I.] Surely Warburton, if he had thought as well as read, would not have attempted to prove that the ancient Jews had no ideas of a future ſtate. What comfort could Job have? Surely, not the mere ſatisfaction of deliverance from his ſufferings, and confounding calumny by his behaviour in that dreadful hour. No; but a triumphing hope of felicity in a future ſtate. The ground of his hope follows, even the teſtimony of his conſcience, *For I have not concealed*, &c.

Then I ſhould exult in ſorrow *that* he would not pity me:
For I have not concealed the words of the Holy One.
11 What is my ſtrength *that* I ſhould linger?
And what is my end that I ſhould be made to prolong my life?
12 Verily *is* the ſtrength of ſtones my ſtrength?
Verily *is* my fleſh coppered?
13 Verily there is no help *for* me within me:
For vital ſtrength is thruſt forth from me.
14 On the afflicted his companion ſhould have mercy:

But

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10 At once deſtroy me. In that horrid death,
Exulting hope ſhall ſpend my lateſt breath;
For never, never hath my faithful breaſt
The mandates of his holy will ſuppreſt.
11 What is my ſtrength? what beckons me to ſtay
Still ling'ring here, and hope ſome healing day?
12 Is my fleſh faſhion'd of unfeeling braſs?
My ſinews ſtubborn as the marble maſs?
13 In this weak walled body, can I find
Recruit from one ſound vital left behind?
14 A friend the ſorrow of his friend ſhould feel,
Relieve by pity, and by counſel heal;
Elſe, void of bowels, and too hard for tears,
No arbiter of human woes he fears.

15 My

I have not concealed, &c.] How modeſtly he juſtifieth himſelf! In ſimilar language the Great Meſſiah appealed to God for his fidelity, Pſalm xl. 10. "I have not concealed thy loving kindneſs and thy truth from the great congregation." Was not Job alſo a prophet to his countrymen and ſubjects?—Comp. ch. xxix. 4.

11 *What is.*] He falls from the heroic ſtrain into the ſoft and tender. His deſpair of recovery is oppoſed to the hopes which Elipaz had given him.

12 *Coppered.*] נחשת copper, or native braſs; the ſame word likewiſe ſignifies a *ſerpent*. As man was acquainted with animals before he was with minerals, it is highly probable that the primæval language might, in ſome inſtances, and where there was a *ſimilarity of qualities*, deſcribe the latter by names deduced from thoſe which were at firſt given to the former; and it is obſervable, that the colour of copper is not only ſerpentine, but it reſembles thoſe noxious animals in its *deſtructive* properties—in all its preparations it is *poiſonous*. Parkhurſt.

14 *On the afflicted.*] How finely doth Job return the accuſation back upon Elipaz, who had accuſed him without being able to bring forward a ſingle fact. Job returns the charge by telling him, in a delicate manner, of the duties of friendſhip.

But he hath forſaken the fear of the Pourer Forth.
15 My brethren are deceitful as the very torrent:
Like the torrent of the vallies they paſs away!
16 They are black through the ice upon them;
There the ſnow will hide itſelf.
17 At the time they are warm they are conſumed;
When it is hot they are melted away from their place.
18 The travellers' paths were turned aſide;
They went up, when they were not, for they were loſt.
19 They cauſed the travellers of Teman to look;
The caravan of Seba went towards them:

20 Becauſe

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15 My brethren fail me, like the floods which roar
Down the ſteep hills with temporary ſtore:
16 Thick with the vernal thaw their torrents grow,
And foam impetuous with diſſolving ſnow.
17 Anon, the fury of the ſcorching beams,
Drains their full channels, and imbibes their ſtreams:
18 Short and more ſhort the ſhrinking currents run,
Steal into air, and periſh in the ſun.
19 Parch'd Sheba looks, and Tema's thirſty bands
Hope the cool waters in the diſtant ſands:

20 They

The Pourer Forth.] This word שדי is in general tranſlated *Almighty*; but as the radical idea is *to pour forth*, *to ſhed*, and the *breaſt* is a derivative from it, the phraſe, *Pourer Forth*, ſeems to render a fuller idea of the nature of the word, and is more expreſſive of the character of that Being, who, as Sophocles excellently ſays,

"Is the diſpenſer both of ſmiles and tears."

15—20 *Torrents.*] The beds of thoſe winter rivers are alſo called torrents: they are deep vallies between high rocks of granite marble. Bp. Pococke ſaw ſeveral of them in his journey to Mount Sinai, in the month of April; one in particular, which he paſſed through, is a quarter of a mile broad. Deſcription of the Eaſt.

This ſimile is exquiſitely beautiful, conſidered as a deſcription of a ſcene of nature in the deſerts of Arabia. But its principal beauty lies in the exact correſpondence of all its parts to the thing it is intended to repreſent. The fulneſs, ſtrength, and noiſe of theſe temporary ſtreams in winter, anſwers to the large profeſſions made to him by theſe men in his proſperity: the drying up of the waters at the approach of ſummer, reſembles the failure of their friendſhip in his affliction; and the confuſion of the thirſty caravans on finding the ſtreams vaniſhed, ſtrongly illuſtrate his feelings, diſappointed as he was of the relief he expected in theſe men's friendly counſels.

19 *Tema.*] Tema was the ſon of Iſhmael.

Sheba.] As Job ſpeaks of thoſe who paſs in caravans that went from Arabia Felix into Egypt, it proves the Queen of Sheba to have been an inhabitant

20 Becauſe *of their* confidence they were confounded;
They went unto them and *their countenances* were caſt down.
21 For now I am made deſtitute;
Behold ye not the ruins? then ſhould ye fear.
22 Verily, have I ſaid, Provide ye for me?
Or of your ſubſtance give ye unto me?
23 Or reſcue me from the hand of diſtreſs?
Or from the hand of terrors deliver me?
24 Inſtruct me, and I will become ſilent;
And whom I have cauſed to wander make known to me.
25 How forcible are upright words!
But what will ye make manifeſt by your reproof?
26 Will ye meditate words to reprove?
And to blow the words of deſpair?

27 Verily

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20 They come; they view, confounded at their truſt,
Where foam'd their floods, a ſmoth'ring vale of duſt.
21 Alike my truſt in you; illuſion all!
Friends while I ſtood, but ſtarting at my fall.
22 Aſk'd I or gift, or ranſom? or implor'd
23 Your arm to ſave me from the lifted ſword?
24 Candour is all I aſk; with candour taught,
I'm mute; I never will defend a fault:
25 Whom ſhould a juſt rebuke, well-tim'd, diſpleaſe;
But what conviction in harangues like theſe!
26 Have ye caball'd for this? and thou their chief?
At ſounds to quarrel, breath of hopeleſs grief?

27 Cruel!

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ant of that country, their road laying through Arabia Petrea, Job's country. The yearly caravan which goes from Grand Cairo to Mecca, near Arabia Felix, goes the ſame way.

22 *Provide ye for me.*] Job ſpecifies theſe inſtances as the ſevereſt trials of friendſhip. The Arabian poet profeſſes his friendſhip in much the ſame language—

"I fought for you againſt your enemies;
I was bound for you, if you were in debt,
And redeemed you." Anthologia, p. 579.

25 *How forcible*] This ſeems to be a reply to the introduction of Elipaz's ſpeech—"Should I try a word with thee, thou wilt faint." In anſwer, Job ſays, that *upright*, that is *juſt*, words are forcible—they carry conviction with them—they may be a *reproof*; but as it is the reproof of a friend that obſerves our conduct in love, they carry weight through their evidence. But what will you *make manifeſt* to the conviction of my mind and correction of my conduct *by your reproof*, without proof. It is aſſertion without evidence, words without truth.

26 *Will ye meditate.*] Will you collect together, with all the powers of

27 Verily ye make an attack upon the bereaved;
And ye deviſe againſt your friend.
28 And now are ye determined! Turn ye,
For *it is* before your faces if I lie.
29 Return ye, now; there is no oppreſſion *in me*;
And return ye; beſides, my juſtification is in it.
30 Has there been oppreſſion in my tongue?
Verily, my palate would not reliſh injuſtice.

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27 Cruel! you wound the fatherleſs; you bend
The bow of ſatire at your bleeding friend.
28 O come, vouchſafe to view me; can you trace
Guilt's evident confuſion in my face?
29 Review my plaint, nor call rebellion mine:
Again review, its innocence will ſhine:
30 Was ſin upon my tongue? yet moral ſenſe
In me too dull to notice the offence?

---

your mind, your utmoſt elocution, merely to condemn and then reprove your afflicted friend? You behold my deſpair of ever obtaining eaſe, and will you, by ſtrong unfounded aſſertions, blow that ſpark of deſpair into an all-devouring flame?

28 *It is before your faces if I lie.*] Job means to convey one of theſe ideas in this verſe—Be *pleaſed to look upon me, I alſo* look *you in the face*; *Am I guilty*? Do you diſcern any ſigns of guilt in my countenance? Or, My whole paſt life lays open before you: you know my public and private conduct: I ſay that I am innocent; if I ſpeak falſe—you yourſelves know the truth—declare it, and bring forth your facts.

29, 30 *Return*] Review the whole of your ſuſpicions againſt me: I declare that I not only am innocent, but that, ſo far from having been guilty of oppreſſion, injuſtice, and evil ſpeaking, my mind could not reliſh any thing in the leaſt connected with injuſtice.

(*To be continued.*)

PARAPHRASE ON PSALM XLIX.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

IT has been ſaid reſpecting Pſalm xlix. 19. that Dr. Gill has caſt no light upon it: with deſign to remove a little obſcurity I ſend you the following remarks.

I think the Pſalmiſt is in this Pſalm, drawing a contraſt between the preſent ſituation of the righteous and the wicked, pointing

pointing out their different views, expectations, and purſuits—the one building all his happineſs upon preſent poſſeſſions, enjoyments, and the pleaſing hope that his houſe and his name ſhall endure to all generations: the other placing his confidence in the God that made the heavens and the earth, looking beyond this ſcene of things to that felicity which he ſhall hereafter enjoy; and though here ſurrounded by many evils and many troubles, ſaying, Wherefore ſhould I fear in an evil time, when iniquity encompaſſes me, and preſſes even upon my heels?—Even in this ſituation why ſhould I dread thoſe who truſt in their riches, and boaſt of the greatneſs of their ſubſtance?—However powerful, none of them ſhall be able to redeem his brother from the common lot of all men, or give to God an equivalent for his life; though ſuch a redemption would be the crowning of all their deſires, it can never be obtained—the attempt ſhall continually fail.

The *redemption of the ſoul ceaſing for ever* has, I know, been oddly explained by many commentators; to whom, and to their admirers, the above looſe paraphraſe would appear little leſs than *heterodoxy*; who, in connexion with this quote Eccleſ. xi. 3. *where the tree falleth, there it muſt lie*; and ſo, they ſay, however precious the redemption of the ſoul is, *after death* it ceaſeth for ever. It will be neceſſary only to look at the 9th verſe to perceive how trifling and childiſh this expoſition is: by the redemption of the ſoul, or, as it might be rendered, *life*, nothing more can be intended than a reſcue from death, which, to men whoſe happineſs all centres in earthly objects, what can be more deſirable? To thoſe who have no expectations, or, perhaps, no faith in futurity, what more the object of their wiſhes than an immortality amidſt their pleaſures and honours. Beſides, verſe 8. ſays, the redemption of *their ſoul* is precious, or deſirable; but it is vain to expect it; for the man of theſe wiſhes and theſe expectations ſees that the wiſe man dies, alſo the fool, and the brutiſh perſons periſh, and leave their wealth to others.

The Pſalmiſt goes on to deſcribe them like perſons foiled in one attempt, and finding it impoſſible to be immortal in their perſons, they will try to attain the ſame object in ſome other way, and ſtrive to render their name immortal by calling their lands after their own names; yet this alſo ſhall fail; for they ſhall be cut off in the midſt of their ſchemes, and like ſheep be laid in the grave. This ſeems to denote a premature and violent death. The ſheep, we well know, is an animal deſtined for ſlaughter; and Jeremiah, (xii. 23.) ſpeaking on the ſame

ſubject as the Pſalmiſt, ſays, " Pull them out *like ſheep* for the ſlaughter." Being laid in the grave like ſheep, may alſo denote the loathſome ſtate that voluptuous ſinners ſometimes die in, like ſheep that die of a noiſome diſeaſe, their carcaſes ſhall be huddled into the grave, leſt the infection ſhould ſpread; ſee Acts, xii. 23. With ſuch a view of the ſubject the Pſalmiſt might well ſay, " Be not afraid when one is made rich, &c. for when he dies he ſhall carry nothing away—his glory ſhall not follow him."

The Pſalmiſt then declares his own confidence in his God, and ſays, " But God ſhall redeem my life from the grave; he will not ſuffer me to fall by the hand of blood-thirſty men; and thoſe that hunt after my life ſhall be diſappointed; (ſee Pſalm xvii. 7—14.) while the wicked and the ungodly, however great, ſhall not live out half their days. But if this ſhould not be the caſe, if the wicked ſhould not be cut off in the midſt of their days, but arrive at the age of their anceſtors, yet they ſhall be diſappointed in their expectations.---He ſhall go to the generation of his fathers, they ſhall never ſee light."

Tremellius reads, " Ut perveniat uſque ad ætatem majorum ejus, in æternam *tamen* non ſunt fruituri luce."

He may even arrive at the age of his forefathers, yet to the end of time they ſhall not enjoy light.

This reading, I think, removes a good deal of difficulty, and is as if the Pſalmiſt had ſaid, though they ſhould live to an old age, yet they ſhall never enjoy that eminence and glory they are in purſuit of.

The word *light*, in Scripture, comprehends a fulneſs of bleſſings, or good in an eminent degree. Thus, " The Lord is my *light*," is ſynonimous with, " The Lord is my *portion*." " O that it were with me as in months paſt, when the *light* of the Lord ſhined upon my head," &c. " Let me ſee the *light* of the Lord in the land of the living." " His life ſhall ſee the *light*." All which, I think, denotes proſperity and enjoyment. And when it is ſaid, " The *light* of the wicked ſhall be extinguiſhed," it is as much as to ſay, the wicked ſhall be cut off from their proſperity---they ſhall never ſee light---- that great name they are thirſting after ſhall be buried with them: " The name of the wicked ſhall rot." " The name of the wicked is written in ſand." To the end of the preſent order of things, or as long as the ſun and moon endureth, they ſhall not realize their expectations.

I do not think this paſſage refers to the ſtate of the wicked in the future ages, when they ſhall ſuffer the puniſhments which

which the Moſt High will inflict upon them for their iniquities, in order that they may be ſubdued, brought to a ſenſe of the evil of ſin, and at laſt introduced to a ſtate of felicity—— This is a truth proved by the general ſcope of Scripture, and fully aſſerted in many expreſs paſſages of the New Teſtament.

As one of your correſpondents, has referred to the French tranſlation of Job, xxxiv. 36 and as the reading is materially different to our own, my quoting the 36th and 37th verſes of that chapter may be acceptable to ſome of your readers; it is the tranſlation publiſhed at Geneva, 1705.

"Ha, mon père, que Job ſoit éprouvé juſqu'à ce qu'il vaincu, pour avoir repondu comme les impies ont accoûtumé *de reponare!*

Car *autrement* il ajoûtera peché ſur peché, il battra des mains entre nous, et il parlera de plus en plus contre le *Dieu* Fort."

Oh, my father, let Job be tried until he be humbled, for having anſwered as wicked men are accuſtomed to anſwer!

For otherwiſe he will add ſin to ſin, will clap his hands againſt us, and multiply words againſt the Moſt High.

This rendering of the paſſage is certainly more intelligible than our own, and I think ſhews the deſign of the ſpeaker much better.

Wiſhing your labours may be crowned with the divine bleſſing, and prove the means of enlightening the minds of many, I ſubmit what I have written to the peruſal of your readers, and am, Sir,

Yours, &c.

PHILO LUCIS.

ACCOUNT OF A JEWISH COUNCIL.

(*Continued from p.* 185.)

WHEN meeting again, the Phariſees (for ſome of this ſect were amongſt them, that were always the enemies of Chriſt) they firſt began to anſwer the laſt night's queſtion; and theſe by no means would yield that he was the Chriſt; and theſe reaſons they gave for their opinion.

Firſt, becauſe (ſaid they) he came into the world like an ordinary and inferior man, not with his ſceptre nor royal power; wherewith they affirmed the coming of Chriſt ſhould be glorious.

ous. Secondly, they pleaded againſt him the meanneſs of his birth, in that his father was a carpenter; and this they ſaid, was a diſhonour that Chriſt ſhould not be capable of. Thirdly, they accuſed him to be an enemy to Moſes's law, in ſuffering his diſciples, and in doing works himſelf that were prohibited on the ſabbath day; for they believe that the Meſſiah will punctually and exactly keep the law of Moſes; and where the goſpel doth teſtify of Chriſt, that he did fulfil the law, they reject the teſtimony thereof, becauſe they do not own the goſpel. But I obſerved theſe reaſons of the Phariſees did not ſatisfy all that heard them, but there ſtill remained ſome doubt in ſome of them concerning Chriſt; for there ſtood up one Rabbi called Abraham, and objected againſt the Phariſees the miracles that Chriſt wrought whilſt he was upon earth, as his raiſing of the dead to life again, his making the lame to walk, the blind to ſee, and the dumb to ſpeak. And the ſame Abraham demanded of the Phariſees, by what power he did theſe miracles? The anſwer the Phariſees returned to him, was to this purpoſe: they ſaid he was an impoſtor and a magician; and blaſphemouſly traduced him of doing all his miracles by magic: thus, ſaid they, he firſt cauſed them to be blind, to be dumb, to be lame; and then by taking away his magical charm, they were reſtored to their former condition. Nevertheleſs, this anſwer gave little ſatisfaction to the ſaid Abraham: but thus he replied, that he could not charm thoſe that were born in that condition, as blind, &c. and born alſo before Chriſt himſelf was born; as it appeareth ſome of them were. This ſeemed to him an abſurd paradox; and truly the preſſing of this argument did almoſt put them to a nonplus, till at laſt they had this evaſion (though weak and vile) they were (ſaid they) by other magicians made to be ſo in their mother's wombs; and that although himſelf were not then born when they were born with theſe evils, yet he being a great diſſembler, and more cunning than any magician before him, power was given him by the devil, to remove thoſe charms which others had wrought. And there was one Phariſee named Zebedee, who of the Phariſees there did moſt opprobriouſly revile him, and vehemently urge theſe things againſt him; but I conceive he did it not to the well-liking of many there that heard him, even members of the council. And as the Phariſees that day played their parts againſt him; ſo did the Sadduces alſo endeavour (for ſome of that ſect were alſo of the council) to render Chriſt vile and odious to the reſt of the Jews that were aſſembled there. I obſerved it was with them, as it was once with Herod and Pilate; tho' they two could not agree betwixt them-

themſelves at other times, yet they could agree together to crucify Chriſt; for the Phariſees and Sadducees, though they be much divided in opinion among themſelves, yet did they at this time too much agree to diſgrace and to diſhonour Chriſt with their lies, calumnies and blaſphemies: for the Sadducees, as well as the Phariſees, did in other things accuſe him for a grand impoſtor, and for a broacher of corrupt doctrine; in that in his goſpel he teacheth the reſurrection from the dead, which they there denied to be true doctrine: but it is no new thing to ſee factions diſſenting, to agree in ſome evil deſign againſt others, as I found it by experience. Being at Rome in the year 1650 which was the year of their Jubilee, there was a great ſtrife between the Jeſuits and the Friers of the order of St. Dominick, both which were againſt the proteſtants: and although their differences have been, by the care and vigilance of the Pope, ſo ſmothered, that the world hath not taken much notice thereof; yet this fire broke out into a flame greater than ever it was before, (as they certified me there) both by public diſputings, and by bitter writings one againſt another, opening the vices and errors of one another's faction, thus ſeeking to diſgrace one the other, which cauſed the Pope to threaten to excommunicate the authors of all ſuch black and libellous books, that did tend to the diſhonour of his clergy and religion, to make them infamous to the world. But this by the way.

We are come now to the ſeventh and laſt day of their council; and on this day, this was the main query amongſt them: If Chriſt be come, then what rules and orders hath he left his church to walk by? This was a great queſtion amongſt them: and becauſe they did not believe the New Teſtament, nor would be guided by it, they demanded ſome other inſtruction to direct and guide them in this point: thereupon ſix of the Roman clergy (who of purpoſe were ſent from Rome by the Pope, to aſſiſt in this council) were called in, *viz.* two Friers of the order of St. Auguſtine, and two of the order of St. Francis. And theſe being admitted into the council, began to open unto them the rules and doctrine of the holy church of Rome (as they call it); which church of Chriſt, and their doctrine, to be the infallible doctrine of Chriſt, and their rules to be the rules which the apoſtles left to the church for ever to be obſerved and that the Pope is the holy vicar of Chriſt, the ſucceſſor of St. Peter: and for inſtance in ſome particulars they affirmed the real preſence of Chriſt in the ſacrament, the religious obſervation of their holy days, the invocation of ſaints, praying to the virgin Mary, and her commanding power in heaven over her ſon,

ſon, the holy uſe of the croſs and images with the reſt of their idolatrous and ſuperſtitious worſhip; all which they commended to the aſſembly of the Jews, for the doctrine and rules of the apoſtles. But ſo ſoon as the aſſembly had heard theſe things from them, they were generally and exceedingly troubled thereat, and fell into high clamours againſt them and their religion, crying out, "No Chriſt, no woman-god, no interceſſion of ſaints, no worſhiping of images, no praying to the virgin Mary," &c. Truly their troubles hearat was ſo great, that it troubled me to ſee their impatience: they rent their cloathes, and caſt duſt upon their heads, and cried aloud, "Blaſphemy, blaſphemy!" and upon this the council broke up. Yet they aſſembled again the eighth day; and all that was done then, was to agree upon another meeting of their nation three years after; which was concluded upon before their final diſſolution.

I do believe there were many Jews there that would have been perſuaded to own the Lord Jeſus; and this I aſſure you for a truth, and it is for the honour of our religion, and the encouragement of our divines; one eminent rabbi there did deliver me his opinion in conference with me, that he at firſt feared that thoſe which were ſent from Rome, would cauſe an unhappy period to their council; and profeſſed to me that he much deſired the preſence of ſome proteſtant divines, and eſpecially of our Engliſh divines, of whom he had a better opinion, than of any other divines in the world: for he did believe that we have a great love to their nation; and this reaſon he gave me for the good opinion of our divines, becauſe he underſtood that they did ordinarily pray for the converſion of their nation; which he did acknowledge to be a great token of our love towards them: and eſpecially he commended the miniſters of London for excellent preachers, and for their charity towards their nation; of whom he had heard a great fame. As for the church of Rome, they account it an idolatrous church, and therefore will not own their religion: and by converſing with the Jews, I found that they generally think, that there is no other Chriſtian religion in the world, but that of the church of Rome! and for Rome's idolatry they take offence at all Chriſtian religion. By which it appeareth that Rome is the greateſt enemy of the Jews converſion.

For the place of the Jews next meeting, it is probable it will be in Syria, in which country I alſo was, and did there converſe with the ſect of the Rechabites, living in Syria. They ſtill obſerve their old cuſtoms and rules; they neither ſow nor plant, nor build houſes; but live in tents, and often remove from one

place

place to another, with their whole family, bag and baggage. And seeing I find, that by the Italian tongue I can converse with the Jews, or any other nation, in all parts of the world where I have been, if God give me an opportunity, I shall willingly attend their next council. The good Lord prosper it. Amen.

To the Editor of the UNIVERSALIST'S MISCELLANY.

DEAR SIR,

IF the following remarks be thought worthy of a place in your valuable Miscellany, they are at your service.

I am, yours, &c.

CANDIDUS.

REMARKS ON THE PERSON OF CHRIST.

"I also will shew mine opinion." ELIHU.

IT does not appear that the professors of the gospel have been more divided in their opinions upon any subject, than they have been respecting the person of *Christ*. Controversies upon this point began soon after the days of the apostles; and though so many centuries have elapsed since the disputes commenced, they are not yet brought to an amicable conclusion. To what is this to be ascribed? Are not the Scriptures sufficiently plain and decisive in what they assert upon this, as well as upon a variety of other subjects? If human systems, creeds, and traditions, party spirit and prejudice, technical terms, unscriptural phrases, and the jargon of the schools, were all totally laid aside---if all striving for mastery, all the pride of displaying shrewdness in argument, and all desire of being wise above what is written, were banished from among good men---if they would content themselves with knowing and maintaining a few plain and important facts, as much as possible in the language of Scripture---might not all controversy upon this subject be brought to a happy termination? Conceiving that this might be the case, I will attempt to state the facts to which I allude, and submit them to the consideration of the reader.

1. GOD *is invisible.*

We are told that "no man hath seen GOD at any time." John, i. 18. It is as expressly declared, that the only wise GOD is invisible, as it is that he is eternal and immortal. 1 Tim. i. 17. "HE dwelleth in the light which no man can approach unto;

whom no man hath seen nor can see." Chap. vi. 16. It follows that the mere abstract being of the great *Eternal*, the mode of his existence, &c. no creature can behold, or have the least idea of. For,

2. *We can know nothing of* GOD *but what he hath been pleased to reveal concerning himself.*

What daring presumption it would be for a child of the dust, a sinful worm, to attempt to scale the "topless throne" of the great *Invisible!* Boldly to approach the impenetrable darkness which covers the unfathomable abyss of infinite perfection, to aim at rushing through, to explore all the wonders of that nature which is ineffable, that mind which is inscrutable, would discover the greatest degree of pride and madness. To pretend to describe the mode of that existence, which is inconceivable and indescribable, would be the height of folly.

> "Oh, 'tis beyond a creature's mind,
> To stretch a thought half-way to God!"

Yet I fear assuming mortals have sometimes been guilty of such presumptuous daring vanity and folly: forgetting that secret things belong unto the Lord, they have indulged their vain imaginations, upon what is infinitely beyond the ken of creatures, and distracted the mind of the simple, with specious sophisms and unintelligible disquisitions: as if one sober reflection, founded upon the express declarations of God, were not worth a world of aerial dreams, and metaphysical niceties!

Whenever we step beyond the bounds of revelation, and seek to know any thing more of God than what he hath been pleased to make known, we quickly find ourselves in a wilderness where there is no way; and, unless we return to the unerring testimony, must be soon lost in a labyrinth of conjectures: if, in this state, we happen to come in contact with others who have wandered like ourselves, but whose conjectures have not been exactly the same, unedifying contests will arise; nor shall we be able to extricate ourselves by the best clue the art of logic can furnish us with. This was the case with the ancient world, even with those boasted children of wisdom the ancient Greeks: they loved not to retain the knowledge of what God had manifested of himself to them; but became vain in their imagination, and so their foolish hearts were darkened. (See Rom. chap i.) Like insects on the wing, they soared on the pinions of "science falsely so called," but they could not reach the skies; no, they lost themselves in clouds and darkness. The case was similar with the professors of Christianity for a series of ages, leaving the plain declarations

of

of Scripture, not willing to admit the literal meaning of what God had ſpoken, and ſatisfy themſelves therewith, they loſt themſelves in myſticiſm, darkneſs, and ſuperſtition. Theſe things ought to deter us from ever ſeeking to know *that* concerning God which he hath not revealed, and to teach us the neceſſity there is for us to abide by the plain declarations of Scripture upon every ſubject. It is a maxim which ſhould never be loſt ſight of, that we can receive the true knowlege of God, no further than we give implieit credit to the language of the divine oracles, according to their plain and ſimple import.

3. *God hath revealed nothing concerning himſelf but what is intended to promote the happineſs of his creatures.*

Had God told us any thing concerning his abſtract eſſence, the mode of his exiſtence, the impenetrable ſecrets of his pure nature, what ideas could we have formed thereof, ſeeing the ſubject is infinitely ſuperior to our moſt exalted conceptions? Being abſtract, or having no relation to us, ſuppoſing we could have formed ideas thereof, wherein would ſuch ideas have contributed to our happineſs? What we want to know of God is what relates to his creatures---what is calculated to make them all happy---and this is what God hath been pleaſed to make known. Every thing that the *Moſt High* hath revealed of his own character, every manifeſtation of the divine glory, and every diſplay of his infinite perfections, hath the happineſs of his creatures for its object. The things which are revealed belong unto us. *Jehovah* hath made himſelf known by ſuch names and titles as have a relation to creatures, as Creator, Father, &c. and manifeſted ſuch perfections as are calculated to excite them to confidence and obedience, as wiſdom, power, juſtice, goodneſs, truth, love, mercy, grace, &c. Every thing the Scriptures contain is calculated to make us wiſe, holy, happy, and uſeful.

4. *The inviſible God is become viſible to us in the perſon of Chriſt, who is God with us.*

We cannot behold God but as we view him in ſome medium which renders him viſible to us. The eternal power and godhead are made viſible by the works of creation, all which imply ſuch a cauſe of their exiſtence. "The heavens declare the glory of God, and the firmament ſheweth his handy work: day unto day uttereth ſpeech, and night unto night ſheweth knowledge." Rain and fruitful ſeaſons are witneſſes of the exiſtence and government of the Moſt High. Acts, xiv 17. But though the whole viſible univerſe, the grand ſpectacle of nature, is a ſtupendous exhibition of the great Firſt Cauſe, in the effects which he hath produced, and is intended to bring to our

view the Creator and Governor of all things, this medium is not sufficient to reveal God to us, in all the amazing glories of his name, in all his astonishing relative perfections, in all his boundless goodness to his creatures; to reveal him in a way suited to our state as sinners, to make him known to us as the God of salvation, as our Father in an evangelical sense. Heaven, and the heaven of heavens cannot contain his unbounded glories, all his absolute infinite perfections; (2 Chron. vi. 18.) and what they cannot contain it is impossible they should fully set forth.

There is but one medium, and I know of but one, in which the great Invisible is rendered visible in the utmost perfection, it is the man whom he hath made strong for himself, the true tabernacle which God hath pitched, and not man, the temple in which he displays all his glory—OUR LORD JESUS CHRIST: for he is the brightness of the Divine Glory, and the express delineation of what the Father is: (Heb. i. 3.) so perfectly so, that he could say, "He who hath seen me hath seen the Father.—I and the Father are one." He is *the way* in which the Father is come down to us; to our capacities and feelings manifesting himself by all the tender feelings and sympathies of our own nature; to us, in our present situation as sinful creatures, adapting the manifestations of himself to all our circumstances, as wretched miserable creatures: *the way* in which we may rise from all the deeps of ignorance, sin, and misery, and be brought nigh to God, so as to have access to his bosom, and fellowship with him. *He is the truth* of all the Divine fulness; for "in him dwelleth all the fulness of the Godhead bodily;" the manifestation of the true God; "God was manifest in the flesh.----This is the true God and eternal life." *He is the life.* "As the Father hath life in himself, so hath he given to the son to have life in himself.----This is the record which God hath given us, eternal life, and this life is in his son.----I am (saith Christ) the resurrection and the life." He is like the ladder which Jacob saw, standing upon the earth, and reaching up to heaven. (Gen. xxviii. 12. John, i. 51.) He possesseth all the constituent parts of our nature, and all the fulness of the Godhead bodily. He came down to us in our lowest state of misery, and he is with the Father in the midst of the throne. All the distance between God and us, as creatures, and as sinners, is, or will be, completely removed in the person and by the mediation of Jesus Christ; so that we may say, in him earth and heaven, human and divine, God and creatures, are all united together.

5. *We*

5. *We can know and enjoy God, as he is revealed to us in Scripture, only as we view him and enjoy him in the perſon of Jeſus Chriſt.*

The Scriptures afford us no manifeſtation of God, no revelation of his will, but what is in and through Jeſus Chriſt: he is ſpoken of as the only way of communication between the Father and his creatures; and he is perfectly adapted to fill the relation in which he ſtands to creatures, and in which he ſtands to the Father. Chriſt is truly man, and ſtands on the part of men, as man, to God; he is entered into heaven itſelf to appear in the preſence of God for us. As man he is a ſuitable medium for every divine excellence, perfection, and glory to be revealed in, to ſuch creatures as we are: for we can approach him, hold intercourſe with him, and his terror not make us afraid, nor his hand be heavy upon us. As man he was a ſuitable perſon to die for us, to appear in the preſence of God for us, and to act in the capacity of mediator between God and men. If God did not dwell in the human nature in the perſon of Chriſt, how could we contemplate and enjoy him in that medium? But ſince we are expreſsly told, that the word was God, and that the ſame word which was God, and without which was not any thing made, was made fleſh and dwelt among us---that the holy ſpirit was not given by meaſure unto Chriſt---that the Father dwelt in him---that in him dwelleth all the fulneſs of the Godhead bodily---that his name is Emanuel, God with us---that he is the image or viſible delineation of the inviſible God, we may expect to find, contemplate, and enjoy in the perſon of Chriſt, all that can be known of the inviſible God. He is God to us---God manifeſted and revealed in all his truth and grace, even in the brightneſs of his glory. Hence divine names and titles, rights, prerogatives, and honours, muſt belong to Jeſus Chriſt; and where ſuch things are expreſſed in Scripture we may ſafely admit them, according to the moſt plain and obvious ſenſe of ſuch words.

6. *There are hidden wonders and unknown glories in the perſon of Chriſt, which we ſhall never be able fully to comprehend in the preſent ſtate.*

His name is *wonderful*---"He had a name written, that no man knew but himſelf.----The love of Chriſt paſſeth knowledge.----No man knoweth the ſon (*perfectly*) but the Father." Yet enough is made known to anſwer every valuable purpoſe. We know that there is one God, who is a being of abſolute infinite perfections, and that the perfections of this one God are rendered viſible and manifeſted to us in and by the man Chriſt

Christ Jesus---that Christ is Lord of all---that all divine authority rests in his hands---that all divine works are performed by him---that he will carry all the designs of God into effect, and make the whole creation pure and happy---that he hath every blessing to bestow that creatures are capable of enjoying ---that he is able to do all things for us---and that we owe him unlimited subjection and obedience. Is it not enough for such worms as we are to know *these* things?

THOUGHTS ON GOD.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

AS the doctrine of endless misery is much agitated in the present day, and is a subject of the utmost importance to man, I think it should be fully investigated; for if it is a truth, awful must be the case of those that become the subjects of such a state; and if a falsehood, ought it not to be detected and exposed? But though I thus speak, I have not the vanity to suppose myself adequate to the task of proving the fallacy of a doctrine that is generally believed to be sanctioned by a divine revelation, and which is maintained or believed by great and good men, with whom I presume not the least comparison; nevertheless, I do not, nay, I cannot believe it, without doing violence to the ideas I have of reason, justice, mercy, and goodness: and my mind having lately been exercised with a few thoughts upon the subject, I have sent them for your perusal; and if you think them worthy of a place in your Miscellany, they are at your service.

Your readers will easily perceive this piece is not the production of human learning: but I think it ought not to be rejected on that account, if it is not repugnant to rationality and common sense: but perhaps your readers may suppose that I write under the prejudices of a party spirit, and am determined, like many others, to maintain my religious system against all evidence and conviction. In answer to this I beg leave to say, that I belong to no party whatever, and have no received particular system of divinity, but wish to keep my mind open and free to conviction and impression of truth, when attended with proper or credible evidence, without which I do not conceive myself bound to believe what any man says, however great and respectable.

Not

Not long since I was reading 1 John, iv. 7th and following verses---" Beloved, let us love each other, for love is from God; and every one that loveth is begotten of God, and knoweth God; he that doth not love hath not known God, for GOD IS LOVE." When I came to the last sentence,, " God is love," I began to meditate seriously upon the character of Jehovah, and my mind was carried back into eternity, under the idea that if God is love in the very abstract, then love must be his nature; and that he must bear the same characteristic before any creature, rational or irrational, was made; that whatever he did make must be the production of love: and when I considered his infinity of wisdom and almightiness of power, I concluded he could not be mistaken in his plan, nor defeated in his design, (which design must be founded in love) consequently, could never after repent of or hate any thing that he first had made; nay, that there could not be the least diminution in his love by any after act towards any of the creatures that he had made, for this would be to impeach his foreknowledge as well as his love: and the common idea of justice forbids me to suppose that God---particularly a God of love---would decree the endless misery of any part (and, according to some, by far the greatest part) of his rational creatures, I say, justice forbids it, and love would prevent it.

But if it should be said, that Jehovah made his creatures pure, but they have made themselves impure, or, in other words, he made them sinless, but they have made themselves sinners, and therefore rendered themselves liable to, or brought themselves into a state of endless misery---I answer, Would not Jehovah's foreknowledge inform him that this would happen? and if he is love in the abstract, would not his love have prevented it? a love which the Scriptures inform us is strong as death---witness the death of Christ; a love that many waters cannot quench, nor the floods drown it---witness the sufferings of Christ, Psalm xlii. 7. " Deep calleth unto deep at the noise of thy water-spouts; all thy waves and thy billows are gone over me." A love, that if man was to attempt to purchase it, would be utterly contemned, (Cant. viii. 7.)---- witness the free love of God in Christ; if our good works will not merit it, shall our evil works prevent it? For if I may be allowed to judge by a parity of reasoning, I conclude, that if our evil works would prevent the love of God, then our good works, if we had any, would also merit it, as its natural opposite consequence. I say, if he is love in the abstract, can we suppose *that* love would suffer such an awful state to depend upon

upon any contingent circumſtances, while his power was ſufficient to prevent it. You know, Sir, that the Calvinian ſyſtem informs us, that his love does forbid it, and his power has prevented it for a part of the human race; but if for only a part, then he could have no love for the other part; and how then can he be love in his nature and eſſence? Again, "love worketh no ill to his neighbour; it ſuffereth long, is kind, it envieth not;" ſurely, then, ſin can never provoke it to endleſs wrath! "It ſeeketh not her own;" Can endleſs miſery be any advantage to God or man? "Love beareth all things;" If it bear with one ſinner, will it not bear all? "It endureth all things;" If it hath endured the contradiction of ſome ſinners againſt itſelf, till thoſe ſinners were ſubdued to ſubmit to love divine, will it not endure till the whole are brought into ſubjection to the ſame love? "Love never faileth;" If it never fail towards ſome men, will it ever fail towards any man?

But ſome will ſay, this is no deſcription of the love of God, but of the creature. I am not certain of that; but be it ſo; if this is a deſcription of the ſtreams, what muſt we think of the fountain head? And as a corrupt tree cannot bring forth good fruit, ſo neither can a good tree bring forth corrupt fruit; which maxim is not true, if God poſſeſs a compoſition of good and evil, or, which is the ſame thing, love and hatred; and I have been taught to believe that hatred was an evil when applied to perſons; for though I ought to hate evil, yet I am not authoriſed to hate the man that poſſeſſes that evil; and if we ought to make that diſtinction, ſurely God will do it, eſpecially when he can deſtroy the one and preſerve the other. I therefore concluded that endleſs miſery ſtood in direct oppoſition to the love and goodneſs of God, and, conſequently, cannot be a truth, unleſs it can be reconciled therewith.

If it be objected, that though my mode of reaſoning is juſt, yet it amounts to nothing, ſeeing that the Scriptures poſitively prove the doctrine of endleſs miſery---I anſwer, that I am not convinced that they do; when I am, I muſt either believe the doctrine, or diſbelieve thoſe paſſages of Scripture to be of Divine authority. But are there not a number of paſſages that as poſitively ſpeak an oppoſite language? And dare we admit that the Scriptures (under the idea that they are inſpired) contradict themſelves? Or, rather, ſhall we not ſay, that men are miſtaken in their interpretation of theſe ſeeming oppoſite paſſages, on one ſide or the other? And ſhall we adhere to that interpretation that ſtands oppoſed to every perfection of the Deity,

Deity, and find out another explanation for thoſe paſſages that are in uniſon with all the perfections of Deity?

Theſe, Sir, were the thoughts that paſſed in my mind on the beforementioned paſſage of Scripture. I have no ambition or intereſt in their reception with the public; for as my hope is founded on God, through Chriſt Jeſus, man's good will can make no addition to it, or his ill will any diminution. I ſhall conclude with a remark or two.

1. Some people have aſked me the queſtion, "If Univerſal Reſtoration be a truth, what *good* can the preaching of it do?" I could anſwer this queſtion by my own experience, by the good effect which the knowledge of it has had upon myſelf; but that, perhaps, is no rule for another to judge by; I ſhall therefore anſwer it by aſking another. What good *has* been or *can* be done by preaching Endleſs Miſery? Has it ever influenced for good the conduct of thoſe that believe it? Let every man anſwer the queſtion for himſelf. Does man ſtand in need of any thing frightful or awful to ſtimulate him to love and ſerve God? If he does, is it not diſhonourable to truth to call on falſehood to aid and aſſiſt in ſuch ſtimulation? And can truth ſtand in need of untruth to embelliſh it?

2. I read in our Lord's commiſſion, "Go ye into all the world, and preach the GOSPEL to every creature." The learned inform me, that the word *goſpel* ſignifies *good news*: now I can by no means believe that endleſs miſery is good news; therefore I conclude that endleſs miſery is not included in the commiſſion, and therefore no one has authority to preach it. But whether the doctrine is true or falſe, I am determined not to be angry with any perſon for rejecting my views of the ſubject, but endeavour to cultivate in myſelf a ſpirit of univerſal philanthropy,

And remain, dear Sir,

Yours, &c.

A CHRISTIAN.

To the Editor of the UNIVERSALIST'S *MISCELLANY.*

SIR,

IT is a queſtion often propoſed by way of oppoſition to the doctrine which gives title to your Miſcellany, "If the Univerſal Reſtoration be ſo plain as ſome pretend, why are not the ſocieties of its profeſſors more encreaſed?" We may, in

some measure, perhaps, be led towards a solution of this question, by attending to the following

DIALOGUE
Between a METHODIST and an UNIVERSALIST.

Universaliſt. IF I miſtake not, Sir, in the ſermon which you have juſt delivered, you made the following aſſertion---"The wicked will never come to be happy; and I will challenge any here to produce a paſſage in Scripture that ſays, the wicked ever ſhall." Now, Sir, in oppoſition to this, give me leave to quote two paſſages of Scripture.

Methodiſt. Certainly.

U. "All thy works ſhall praiſe thee, O Lord, and thy ſaints ſhall bleſs thee." Pſalm cxlv. 10. "And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing and honour, and glory, and power be unto him that ſitteth upon the throne and unto the Lamb for ever and ever." Rev. v. 13. Now, Sir, where there is univerſal praiſe there muſt be univerſal happineſs.

M. But, young man, the word ALL is uſed in a limited ſenſe in the Scripture.

U. Yes, Sir, hiſtorically, but not in doctrinal points *.

M. [*Having quoted ſeveral paſſages where the word* all *is uſed in a limited ſenſe, but every inſtance from hiſtory, as he himſelf acknowledged*] Well, you are a Wincheſterian; and as we both agree in the practical part of religion, what does it ſignify troubling ourſelves about doctrines?

U. Why, Sir, as Deiſm is on one hand, and ſuperſtition on the other, I think it behoveth every one to come forward for truth.

M. Well, we both believe the wicked will go to hell: how long they will remain there, you or I cannot tell.

U. Yes, Sir, till Chriſt has ſubdued all things to himſelf.

M. Well, I don't know but what I may come to believe as you do. But the wicked will ſay, We ſhan't be long in hell, and ſo what does it ſignify what we do?

U. It muſt be from want of conſideration, ſhould any one ſpeak thus.

M. I think the doctrine of the Reſtoration is of no uſe to us.

* Miſcellany, vol. i. p. 414.

U. And

U. And I think no part of the word of God is uſeleſs.

M. There are good people of all denominations, and that your miniſter was when a Calviniſt, and ſo he is now.

U. I think ſo too; but when he believed the doctrine of the Univerſal Reſtoration, had he monopolized it, he would not have been upright; and I think the ſame by you; if you ever believe it, and do not preach it, you cannot act uprightly.

M. I have had two or three of Mr. Wincheſter's books to read, but did not give them a fair inveſtigation: if I had, and was to ſeek for that doctrine, I think I ſhould believe it.

U. The Methodiſts preach with great ſucceſs, for God bleſſes their labours, and they are the happieſt ſociety under the ſun: the Univerſaliſts do not preach with ſo much ſucceſs as we do.

U. If the greateſt number of profeſſors is an argument for truth, I think the Mahometans have the majority.

A CONSTANT READER.

LUXURY.

IN a former article under this title, we noticed the great profuſion, with reſpect to eating, ſhewn at an ancient feaſt in this country. Aſſiſted by the page of hiſtory, we will ſhew what laws the prudence of our anceſtors made againſt luxury in *dreſs*.

In the reign of Edward III. we find no fewer than ſeven ſumptuary laws paſſed in one ſeſſion of parliament to reſtrain the gaiety of the people. It was enacted, that men ſervants of lords, as alſo tradeſmen and artiſans, ſhall be content with one meal of fiſh or fleſh every day; and the other meals daily ſhall be of milk, cheeſe, butter, and the like. Neither ſhall they uſe any ornaments of gold, ſilver, or embroidery; nor their wives or daughters any veils above the price of twelve-pence. Artiſans and yeomen ſhall not wear cloth above forty ſhillings the whole piece (the fineſt being then about 6l. the whole piece) nor the ornaments before named. Nor the women any veils of ſilk, but thoſe of thread made in England. Gentlemen under the degree of knight, not having 100l. yearly in land, ſhall not wear any cloth above four marks and a half the whole piece. Neither ſhall they or their females uſe cloth of gold, ſilver, or embroidery, &c. But eſquires having 200l. per annum, or upwards, of rent, may wear cloth of five marks

the whole piece; and they and their females may alſo wear ſtuff of ſilk, ſilver, ribbons, girdles, or furrs. Merchants, citizens, burghers, and artificers of tradeſmen, as well of London as elſewhere, who have goods and chattels of the clear value of 500l. and their females, may wear as is allowed to gentlemen and eſquires of 100l. per annum. And merchants, citizens, and burgeſſes, worth above 1000l. in goods and chattels, may (and their females) wear the ſame as gentlemen of 200l. per annum. Knights of 200 marks yearly may wear cloth of ſix marks the piece, but no higher; but no cloth of gold, nor furred with ermine: but all knights and ladies, having above 400 marks yearly, up to 1000l. per annum, may wear as they pleaſe, ermine excepted; and they may wear ornaments of pearl and precious ſtones for their heads only.

Clerks, having degrees in cathedrals, colleges, &c. may wear as knights and eſquires of the ſame income. Plowmen, carters, ſhepherds, and ſuch like, not having 40s. value in goods and chattels, ſhall wear no ſort of cloth but blanket and ruſſet lawn of 12d. and ſhall wear girdles and belts; and they ſhall eat and drink ſuitable to their ſtations. And whoſoever uſes other apparel than is preſcribed by the above laws ſhall forfeit the ſame.

QUERY.

IN 1 Cor. xv. 12. we read, that "If in this life only we have hope in Chriſt, we are of all men the moſt miſerable:" What does the apoſtle here mean, ſeeing that, on the ſuppoſition of there being no reſurrection, and the Chriſtian's hope a deluſive hope, yet, as the deception is never diſcovered, how are Chriſtians more miſerable than other men?

CURIO.

POETRY.

POETRY.

HYMN
ON THE VANITY OF THE WORLD.

LOVE divine, my ſoul inveſt,
Rule unbounded in my breaſt;
O'er my head thy ſceptre ſway,
Make my paſſions thee obey;
Never, never let them rove,
Fix on thee, my God, my love.

All the pleaſures fleſh deſires,
All the roving eye admires,
All that pleaſes fallen pride,
Soon the ſhades of death ſhall hide;
Soon the ſwelling bubbles burſt,
Soon we mingle in the duſt.

But the joys thou canſt command,
All the wonders of thine hand,
All the honours thou wilt give,
With encreaſing luſtre live,
With full tide they onward flow,
Greater as in age they grow.

Love divine! with chaſte deſire,
Warm my ſoul with heavenly fire!
All my thoughts and wiſhes fill,
All my wand'ring weakneſs heal;
In my heart erect thy throne,
Reign ſupreme and reign alone.

T. A. TEULON.

SIN THE CAUSE OF NATURAL EVIL.

WHEN God creating pow'r diſplay'd,
By which the ſtarry heav'ns were made,
And ev'ry earthly thing,
Glory conſpicuous ſhone around,
And ev'ry earthly creature found
Did willing homage bring.

Man too, Jehovah's chiefeſt care,
Did plainly then his image bear,
And knew not aught of pain;
Then, too, the morning-ſtars did ſing
Loud hallelujahs to their king,
In an exalted ſtrain.

But ah! how chang'd the ſcene appears!
Pleaſure and joy give place to tears,
And ſorrows do increaſe.
E'en Nature's ſelf may well deplore,
That man is innocent no more,
That he has loſt his peace

Lo! now the air which earth ſurrounds
With noxious vapours oft abounds,
And deſolation brings;
And from the bowels of the earth,
Volcanic fires iſſue forth,
As waters from the ſprings.

Theſe like a mighty ſtream o'erſpread
The verdant plain, and fill with dread
The ſtouteſt hearted men;
Cities and towns are thus o'erthrown
And the chief works of art laid prone,
Levell'd to earth again.

Were we to ſay, theſe ills proceed
Becauſe Jehovah thus decreed,
We ſhould blaſpheme his name;
For had not Adam firſt tranſgreſs'd,
Evil could not have man oppreſs'd,
Nor would he ſuffer pain.

That man, and not the creatures, fell,
His keener ſuff'rings plainly tell,
Though ev'ry creature feels;
For, following nature's temp'rate courſe,
They are not ſubject to remorſe;
This truth experience ſeals.

How

How dreadful, then, muſt ſin appear,
Which ſpreads its influence far and near,
Deſtructive of all joy;
From hence contamination ſprings,
Extend'ng wide its baneful wings,
All nature to annoy.

But hark! ſeraphic hoſts proclaim
Deliv'rance through bleſt Jeſu's name,
For he has pow'r to ſave.
Lift, then, your heads, no more deſpair,
With courage to your God draw near,
Here's help for all that crave.

His mercy ſent Immanuel forth,
To ſave the feeble ſons of earth,
And fill their hearts with joy.
This grand deſign is public made,
That all things he will ſoon rehead,
And Satan's work deſtroy.

Raiſe, then, the lofty ſong of praiſe
For ſuch ſtupendous acts of grace,
Nor ever let it ceaſe.
Good will to man is now brought nigh,
Glory is due to God moſt high,
The author of all peace.

T. K. G.

HYMN.

IMMORTAL univerſal King,
Thy love to all extends;
Thy pow'r upholdeth ev'ry thing,
Thy mercy never ends.

By Jeſus Chriſt thou didſt create
All things in earth or heav'n;
And all that to the worlds relate
Thou haſt to Jeſus giv'n.

Who died a fallen race to ſave,
Nor did he die in vain,
But will redeem them from the grave,
To give them thee again.

For as in Adam all were dead,
Through Satan's ſubtlety,
E'en ſo the Lord our conqu'ring head
Shall all his works deſtroy.

He freely drank the bitter cup,
That all might be forgiv'n;
On Calvary was lifted up,
To draw all men to heav'n.

And when the glorious work is done,
And all things are ſubdu'd,
To God the Father by the ſon,
All things ſhall be renew'd.

Then ſickneſs, ſorrow, pain, and ſin,
And ſuff'ring ſhall be o'er,
Eternal life will ſtill begin,
And death ſhall be no more.

MONTHLY OCCURRENCES.

June 28.

LETTERS from Benares, dated Jan. 15, give a melancholy detail of a riot in that city, created by Vizier Ally, who aſſaſſinated Mr. Cherry, Captain Conway, and Mr Graham. The ſecond magiſtrate Mr. Davis, ſaved himſelf and family by bravely defending a paſs at the top of his houſe with a pike for near an hour. On Gen. Erſkine's approach, Vizier Ally made his eſcape, and the diſturbance was happily quelled.

Our army had taken the field in order to bring Tippoo Saib to terms of explanation as to his future conduct, which of late has been very ambiguous; and it is ſuppoſed this ſtep would have the deſired effect; if not, an immediate war will be the conſequence.

July 2. The following are extracts of letters received yeſterday by the mail——

June 8. Yeſterday the bridge of Baden was burnt down, and that of Mellingen will moſt likely ſhare the ſame fate. Part of the French army has paſſed the Reuſs, and is forming a line on this ſide of the river. This day Gen. Maſſena is at Burmgarten, four leagues from Zurich.

Yeſterday a reinforcement arrived here of 5000 men from Frickthal and Baſle. On the other ſide the Aarl is a great park of artillery, and the French mean to defend that poſition.

Yeſterday the Auſtrians paſſed the Rhine between Keiſerſtuhl and Zurzach.

Frontiers of Switzerland, June 12. The Auſtrians are now entirely maſ-

ters

ters of the whole lake of Zurich; their left wing has been conſiderably reinforced by the inhabitants of the ſmall Cantons, who join them in crowds The movements of the Imperialiſts indicate their deſign to turn the left wing of the French army.

In Italy affairs are every where favourable to the allies. The exactions and cruelties of the French have ſo much enraged the inhabitants, that there are continual inſurrections againſt them: they are entirely driven out of Piedmont.

The preparations making for the ſiege of Mantua are dreadful. The works are firſt to undergo a violent bombardment, after which the garriſon will be ſummoned to ſurrender. In caſe of a refuſal, a bombardment will enſue in which 400 bombs will be thrown into the city in the ſpace of an hour.

7. The ci-devant Venetian iſles, formerly conquered by the French, will, it is ſaid, form an independent Ionian republic, under the protection and guarantee of England, Ruſſia, and the Porte. It will conſiſt of the iſlands of Xant, Cephalonia, and Cerigo; but St. Maurs, and the reſt of the ci-devant Venetian continental poſſeſſions, are to be ceded to the Porte.

11. An extraordinary Gazette was publiſhed laſt night, containing an account of the defeat of the French army in Italy under Gen. Macdonald, by the Ruſſian Gen. Suwarrow. The French loſt 6000 in killed, and 10000 priſoners. The Ruſſians and Auſtrians ſuffered very ſeverely. Subſequent accounts ſtate the battle to have continued three days, in the two former of which the French were ſucceſsful. They retreated in ſuch good order towards Genoa, that only ſeven pieces of cannon were captured.—What renders this victory of more importance, is, that Gen. Suwarrow had ſo weakened himſelf by ſpreading detachments over a large ſpace of country, that there was a great chance of the French regaining all they had loſt in Italy.

There have been violent diſputes at Paris in the Council of Five Hundred and in the Directory, which have ended in the expulſion of Reubell, Lepaux, and Merlin from the Directory. The Abbe Sieyes, late ambaſſador from France to Pruſſia, is one of the new Directors.

13. Yeſterday his Majeſty went in ſtate to the Houſe of Peers, when, after a ſpeech, in which he remarked the ſucceſs of the allies, but particularly of Ruſſia, and urged the neceſſity of an union between this country and Ireland, the Lord Chancellor, by his Majeſty's command, prorogued the Parliament to the 27th of Auguſt.

17. The laſt advices from India contain ſubjects of the greateſt conſequence to the intereſts of the Company. Our affairs in that quarter of the globe do not wear in reality ſo diſmal an appearance as they have been repreſented. The conduct of the governor general, Lord Mornington, is ſuch as merits univerſal approbation; and from his ability, firmneſs, and moderation, in the preſent negociation with Tippoo, there is reaſon to expect a favourable iſſue. Should not this be the caſe, he has conciliated the minds and inſured the confidence of moſt of the native princes, from whom he has every thing to hope in caſe of actual hoſtilities.

The commotions which have long ſubſiſted in many of the diſtricts have happily ſubſided.

18. The camp at Southampton conſiſts of about 12,000 men, and the number intended for the ſecret expedition, it is ſaid, will be 25,000. It is now generally believed that an attack upon Holland is intended, in which we ſhall have the co-operation of about 40,000 Ruſſians.

20. Laſt night the Paris Journals were received up to the 14th inſtant. Affairs continue the ſame as for ſome time paſt in Switzerland. Lacourbe, Gen. of the right wing of the French army, the point of conteſt, has gained ſome ſucceſſes. Macdonald had retreated to Piſtires in Tuſcany, on the 28th. ult. He is diſplaced, and is on his way to Paris. A communication between the armies of Moreau and Macdonald is ſtill preſerved on the ſea-ſide. Fears are entertained by the French papers, that both armies may be cut off by Ceva and Savona.

Theſe

These Journals say the French Fleet has entered Carthagena. Three large ships, with 12,000 men, on board, from Malta and Egypt, have been taken by the English, near Toulon. The papers contain much that is interesting on the internal state of France. The Directory are encouraging Jacobin societies, and large bodies of the people openly oppose them.

Troubles have broken out in the south.

But the most extraordinary part of the contents of these papers is an article which insinuates the ruling faction are negociating with the King of Prussia, and through him with the allies, to restore a constitutional king. This article is countenanced by another, dated Vienna, July 2, which says, "A Prussian courier, the third in a few days, has arrived here on an affair of importance. There is a report of assembling all the ministers of the belligerent powers at Radstadt, to agree upon propositions to be made to France, and to adopt a declaration to be issued before a soldier enters her territory."

24. For some time past reports have prevailed of the defeat of Buonapart in Egypt; but reports of that nature have been so very often fabricated, that little dependance could be placed upon them. But it is impossible that any doubts should now remain of his desperate condition, the particulars of which are given in the Vienna Gazette, confirmed by the London Gazette of last night. The fortress of Acre seems most effectually to have resisted him, and to have disconcerted his measures: he made eleven attempts to storm the city, in each of which he lost a prodigious number of men, though not without great loss on the part of the Turkish garrison, and of the English under Sir Sydney Smith, who assisted them. He then began his retreat towards Cairo, but (if some accounts are true) without a possibility of his reaching that place. If this be the case, it will be fortunate for him to have fallen into the hands of the English, (which it is strongly reported he has) as the Turks have put all their prisoners to the sword, and have sent great numbers of their heads to Constantinople, where they have been stuck up, according to the merciful customs of the Turks, in the principal places in the city.

26. The following letter from Portsmouth, dated the 24th, has been published in most of the London papers of this day, and great reliance is placed in it——"Arrived La Suffisante, and Haarlem, men of war. The latter brings word, that in coming down the Mediterranean from Naples, in company with the Centaur, they fell in with three frigates and two corvets, who each fired a single shot, and surrendered; their names are the Alceste, of 36 guns, and 460 men, with an admiral's flag, Juno, of 44 guns, 560 men, Courageux, of 44 guns, 500 men, and two corvets of 24 guns each; two frigates were within sight, and the French fleet within hearing when the above captures were made. The next day they joined Lord Keith, who descried the combined French and Spanish fleets, and sent the Penelope cutter to reconnoitre, who was attacked by a French brig, which she beat off; but a Spanish frigate coming down, she was taken. Lord Keith attacked the rear of the enemy, consisting of 58 ships, the English only 34. The action commenced at 7 in the morning, and at 2 o'clock continued with great fury, the Haarlem's officers could then only see 28 of the enemy, several of which had lost their top-masts. The action was fought on the 8th inst."

The Subscribers are requested to excuse the omission of The Trial of the Witnesses in this Number; in our next, Eight Pages extra will be given.

THE

Universaliſt's Miſcellany

For AUGUST, 1799.

NATURAL HISTORY.

(*Continued from p.* 196.)

THE mountain Catapaxi is more than three geographical miles above the ſurface of the ſea. Chimborazo and Pichincha are not much inferior. On the top of the latter, continues Don Ulloa, was my ſtation for meaſuring a degree of the meridian; where I ſuffered particular hardſhips from the intenſeneſs of the cold, and the violence of the ſtorms. The ſky around was, in general, involved in thick fogs, which, when they cleared away, and the clouds by their gravity moved nearer to the ſurface of the earth, appeared ſurrounding the foot of the mountain, at a vaſt diſtance below, like a ſea encompaſſing an iſland. When this happened, the horrid noiſes of tempeſts were heard from below, then diſcharging themſelves on Quito, and the neighbouring country. I ſaw the lightenings iſſue from the clouds, and heard the thunders roll far beneath me. All this time, while the tempeſt was raging below, the mountain top, where I was placed, enjoyed a delightful ſerenity; the wind was abated; the ſky clear; and the enlivening rays of the ſun moderated the ſeverity of the cold. However this was of no long duration, for the wind returned with all its violence, and with ſuch velocity as to dazzel the ſight; whilſt my fears were increaſed by the dreadful concuſſions of the precipices and the fall of enormous rocks; the only ſounds that were heard in this frightful ſituation.

Such is the animated picture of the Andes, as given us by Don Ulloa. A paſſage over the Alps, or a journey acroſs the

Pyrennees, appear as petty trips or excurſions in compariſon; and yet theſe are the moſt lofty mountains we know of in Europe. If we compare the Alps with the mountains already deſcribed, we ſhall find them but little more then half the height of the former. The Andes, upon being meaſured by the barometer, were found above three thouſand, one hundred and thirty-ſix toiſes or fathoms above the ſurface of the ſea. Whereas the higheſt point of the Alps is not not above ſixteen hundred. That is, the one is above three miles high; the other about a mile and a half. The higheſt mountains of Aſia are, Mount Taurus, Mount Immaus, Mount Caucaſus. Some mountains in Japan are alſo ſaid to be very high. None of theſe are equal to the Andes in height; although Mount Caucaſus, which is the higheſt of them, makes very near approaches. Father Verbieſt tells of a mountain in China, which he meaſured, and found a mile and a half high. In Africa, the mountains of the Moon, famous for giving ſource to the Niger and the Nile, are rather more noted than known. Of the Peak of Teneriff, one of the Canary Iſlands, we have more certain information.

In the year 1727, it was viſited by a company of Engliſh merchants, who travelled up to the top, where they obſerved its height, and the volcano on its very ſummit. They found it an heap of mountains, the higheſt of which riſes above the reſt like a ſugar loaf, and gives a name to the whole maſs. It is computed to be a mile and a half perpendicular from the ſurface of the ſea. Kircher gives us an eſtimate of the height of moſt of the other great mountains in the world; but as he has taken his calculations in general from the ancients, or from modern travellers who had not the art of meaſuring them, they are quite incredible. The method of taking the height of places by the barometer, is a new and an ingenious invention. As the air grows lighter as we aſcend, the fluid in the tube riſes in due proportion. Thus the inſtrument being properly marked, gives the height with a tolerable degree of certainty; at leaſt enough to ſatisfy curioſity.

Few of the great mountains have been eſtimated in this manner; travellers having, perhaps, been detered from aſcending them by a ſuppoſed impoſſibility of breathing on the top. However, it has been invariably found that the air on the higheſt mountains, that have been aſcended, is not at all too fine for reſpiration. At the top of the Peak of Teneriff, there was found no other inconvenience from the air, except its coldneſs; at the top of the Andes, there was difficulty of breathing perceived,

ceived. The accounts, therefore, of those who have asserted that they were unable to breathe, although at much less heights, are greatly to be suspected. In fact, it is very natural for mankind to paint those obstacles as insurmountable, which they themselves have not had the fortitude to surmount.

The difficulty and danger of ascending to the tops of mountains, proceeds from other causes, not the thinness of the air. For instance, some of the summits of the Alps have never yet been visited by man. But the reason is, that they rise with such a rugged and precipitate ascent, that they are utterly inaccessible. In some places they appear like a great wall of six or seven hundred feet high; in others, there stick out enormous rocks, that hang upon the brow of the steep, and every moment threaten destruction to the traveller below.

In this manner almost all the tops of the highest mountains are bare and pointed. And this naturally proceeds from their being so continually assaulted by thunders and tempests. All the earthy substances with which they might have been once covered, have for ages been washed away from their summits; and nothing is left remaining but immense rocks, which no tempest has hitherto been able to destroy. Nevertheless, time is every day, and every hour, making depredations; and huge fragments are seen tumbling down the precipices, either loosened from the summit by frost, or rains, or struck down by lightening. Nothing can exhibit a more terrible picture than one of these enormous rocks, commonly larger than a good sized house, falling from its height, with a noise louder than thunder, leaping from precipice to precipice down the side of the mountain. Dr. Plott mentions one in particular, which being loosened from its bed, tumbled down the precipice and was partly shattered into a thousand pieces, while another large part of the same, still preserving its motion, travelled over the plain below, crossed a rivulet in the midst, and at last stopped on the other side of the bank!

These fragments, as was said, are often struck off by lightening, and sometimes undermined by rains; but the most usual way in which they aredisunited from the mountain, is by frost: the rains insinuate between the interstices of the mountain, continue there till there comes a frost, and then, when converted into ice, the water swells with an irresistible force, and produces the same effect as gunpowder, splitting the most solid rocks, and thus shattering the summits of the mountain.

Not only rocks, but whole mountains, are, by various causes, disunited from each other. There are seen in many parts of the

Alps, amazing clefts, the ſides of which ſo exactly correſpond with the oppoſite, that no doubt can be made of their having been once joined together. Buffon ſays, vol. ii. p. 364. That at Cajeta, in Italy, a mountain was ſplit in this manner by an earthquake; and there is a paſſage opened through it, that appears as if elaborately done by the induſtry of man. In the Andes theſe breaches are frequently ſeen. That at Thermopyle, in Greece, has been long famous. The mountain of the Troglodytes, in Arabia, has thus a paſſage through it: and that in Savoy, which Nature began, and which Victor Amadeus compleated, is an inſtance of the ſame kind.

(*To be continued.*)

LETTERS FROM MR. ANDREW FULLER.

LETTER I.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

BY inſerting my letter to you of June 5, 1799, you have done me juſtice. Your remark upon it, however, is far from ingenuous. You make no reply to what I had ſuggeſted, "How cautious an Editor ſhould be of printing things from hear-ſay, and the unfairneſs of publiſhing words ſuppoſed to have been dropped from the pulpit, without ſhewing them to the preacher, and inquiring whether he would deliberately avow them;" but diſmiſs it as a mere diſpute between me and your anonymous correſpondent! If, Sir, you employ correſpondents, who are wanting either in judgment or veracity, are you to be informed who it is that muſt be reſponſible? I muſt needs ſay, it had been more worthy of a man of honour to have expreſſed his regret that ſuch an article ſhould have been inſerted in a work of which he was the Editor.

But paſſing this---In the year 1793, when I underſtood that you had imbibed the doctrine of Univerſal Salvation, I wrote you a private expoſtulatory letter, to which you returned no anſwer. You ſpeak of this letter as being no ſecret in the circle of my acquaintance. I do not think it was ſhewn to more than two or three individuals. Some time after, as a requeſt was made in the *Evangelical Magazine* for ſome thoughts on that ſubject, and as there was nothing private in the contents of that letter, I took the liberty to ſend it up for inſertion. Accordingly it appeared in the Magazine for September 1795, (p. 357) under the ſignature of GAIUS. To this letter you

you have ſince written an anſwer, in the two firſt numbers of your *Miſcellany:* I received from you a copy of thoſe numbers at the time, and ſince then another of a ſecond edition, for both of which I thank you. To this anſwer I made no reply. In your ſecond edition you inform your readers of the caſe, and ſeem to wiſh much to know the reaſons of my ſilence. Some of your friends in the country, poſſeſſing a little of the ſanguine temper, perhaps, of your Birmingham correſpondent, appear to have entertained a hope that it was owing to the impreſſion which your letters had made upon my mind. If ſuch alſo be your hope, I can only ſay it has no foundation.

Whether the reaſons of my ſilence be "cogent" or not, the reader will judge when I have ſtated them. If I do not conſider them as requiring a *continued* ſilence, it is becauſe you have compelled me to purſue a different conduct. To the beſt of my recollection, I had three reaſons for not writing at that time:

Firſt. I did not know that it would be agreeable to you to inſert, in your Miſcellany, what I might write upon the ſubject; and though I conſidered the Evangelical Magazine as a ſuitable work for the introduction of a ſingle piece, yet it did not appear to be a proper vehicle for a continued diſcuſſion, unleſs what was ſaid on both ſides were introduced.

Secondly. Though I was not very deeply impreſſed with the force of your arguments, yet being fully perſuaded, notwithſtanding what you ſay of the holy nature of your doctrine, that it needed only to be read by a certain deſcription of people in order to be imbibed; and not ſuppoſing your work to have a very extenſive circulation at preſent, I thought it might be as well to let it alone. You may conſider this, if you pleaſe, as an acknowledgment of the weakneſs of my cauſe.

Thirdly. Your two letters appeared to me to contain ſo many miſapprehenſions, and ſuch a quantity of perverſion of the plain meaning of Scripture, that I felt it a kind of hopeleſs undertaking to go about to correct them.

I do not entertain a mean opinion of your talents; but they are perverted by a ſyſtem. You write as though you did not underſtand the plain meaning of words. I ſhould not have thought that by ſaying "I obſerved you to be of a *ſpeculative* diſpoſition," I ſhould either have puzzled or offended you. I certainly did not mean, by that form of ſpeech, either that you diſcovered a diſpoſition "not to take the aſſertions of men as the rule of your faith" on the one hand, or any particular "want of reſpect towards the ſacred writings" on the other.

I ſhould

I ſhould not have thought of uſing ſuch modes of expreſſion to convey either of theſe ideas. If you chooſe to pay yourſelf ſuch a compliment, or load yourſelf with ſuch a cenſure, you are at liberty to do ſo; but do not attribute either of them to me. You might have ſuppoſed that I meant to exhibit no very heavy charge, nor indeed any charge at all, under this form of expreſſion, ſeeing I added that "ſuch a turn of mind might be very *advantageous* as well as very dangerous."

In ſuggeſting that "it is a ſerious matter that we err not in our miniſtrations," I did not mean either to take it for granted that you were in an error, or to prove that you were ſo; but merely to beſpeak your ſerious attention to the ſubject. Your ſtumbling at the threſhold in this manner, Sir, afforded but little hope that if I wrote, it would produce any other effect than a wrangle of words, for which I had neither time nor inclination.

The three queſtions which I put to you; and "intreated you to conſider," were, it ſeems, totally irrelative to the ſubject, equally ſo as to "the doctrine of election:" yet you thought proper to offer anſwers to ſome parts of them, as well as to paſs over others. Waving for the preſent the conſideration of thoſe parts which you have noticed, I ſhall remind the reader of a few things which you have *not* noticed, and leave him to judge whether even they were totally irrelative to the ſubject.

You have not told us, that I recollect, whether you claim an exemption from endleſs puniſhment *as a right*; but ſeem to wiſh us to think that this is not your ground, eſpecially as you aſcribe it to the death of Chriſt (p. 10): yet, in other parts of your Miſcellany, I perceive the gift of Chriſt itſelf is conſidered as a *reparation for an injury* (p. 69); which affords, but too plain a proof that notwithſtanding all you ſay of grace and love, it is not on the footing of grace, but *debt*, that you hold with Univerſal Salvation.

Under the ſecond queſtion you were aſked, "What doctrine *beſides* that of Univerſal Salvation, you would find in the Bible, which affords encouragement to a ſinner, going on ſtill in his treſpaſſes, and which furniſhes ground for hope and joy, even ſuppoſing him to perſevere in ſin till death?" To this you have given no anſwer. Was this queſtion equally irrelative to the ſubject as to the doctrine of Election?

Under the third queſtion, you were addreſſed as follows:—"If you ſhould raiſe the hopes of the ungodly part of your audience, though they ſhould live and die in their *filthineſs*, yet they ſhall not *be filthy ſtill*; though they go down to

to the *pit*, yet it shall not prove *bottomless*; though the worm prey upon them, yet at some period or other it shall *die*; and though they may have to encounter *devouring fire*, yet they shall not dwell with *everlasting burnings*: if, I say, you should raise such hopes, and if all at last should prove a deception, think how you will be able to look *them* in the face another day; and what is still more, how you will be able to look HIM in the face who hath charged you to be *pure from the blood of all men!*" Was this equally irrelative to the subject as to the doctrine of election? Yet to no part of this have you given any answer, except your endeavouring to explain away the term *everlasting* may be so called. You represent the whole of this third question as proceeding on the supposition of your denying *all* future punishment. But is not this a gross misrepresentation? Does not the whole foregoing passage allow that you admit of future punishment of a limited duration; and hold up, though not in the form of arguments, several scriptural objections to that notion? I consider this, Sir, as a further proof of your talents for fair and plain reasoning being perverted by a system.

You appeal to the *Scriptures*, and contend that they no where teach the doctrine of endless punishment; yet you are aware that they *appear* to do so, and are obliged to have recourse to a method of weakening the force of terms in order to get rid of them. It has been long the practice of writers on your side the question to ring changes on the words *aion*, and *aionios*; pretty words no doubt, and could they be proved to be less expressive of endless duration than the English words *everlasting* and *eternal*, they might be something to the purpose, but if not, the continual recurrence to them is a mere affectation of learning, serving to mislead the ignorant. Be this as it may, this is an exercise which hardly becomes you or me; I shall only observe upon it, that by this method of proceeding, you may disprove almost any thing you please. There are scarcely any terms in any language but what, through the poverty of language itself, or the inequality of the number of words to the number of ideas, are *sometimes* used in an improper or figurative sense. Thus, if one attempt to prove the divinity of the son of God, or even of the Father, from his being called *Jehovah*, *God*, &c. you may reply, that the name Jehovah is sometimes given to things, as to an altar, a city, and once to the church; therefore nothing can be concluded from hence in favour of the argument. Thus also, if one go about to prove the omniscience of God, from its being declared that *his understanding is infinite*, you might

might anſwer, the term infinite is ſometimes uſed to expreſs only a very great degree, as when the ſtrength of Ethiopia and Egypt is ſaid to have been *infinite*, Nahum, iii. 9. Again, If one endeavour to prove the endleſs exiſtence of God, from his being called the *eternal* God, the *everlaſting* God, &c. or the endleſs duration of the heavenly inheritance from its being called *eternal* life, an inheritance *incorruptible*, and that *fadeth not away*, you might anſwer, theſe terms are ſometimes uſed to ſignify only a limited duration; and, that a thing in common language is ſaid to be *incorruptible* when it will continue a long time without any ſigns of decay.

The queſtion is, *Could ſtronger terms have been uſed concerning the duration of future puniſhment than are uſed?* To object againſt the words *everlaſting*, *eternal*, &c. as being too weak, or indeterminate in their application for the purpoſe, is idle, unleſs others could be named which are ſtronger, or more determinate. What expreſſions could have been uſed that would have placed the ſubject beyond diſpute? you ordinarily make uſe of the term *endleſs* to expreſs our doctrine; it ſhould ſeem then, that if we read of *endleſs* puniſhment, or puniſhment *without end*, you would believe it. Yet the ſame objections might be made to this, as to the words everlaſting, eternal, &c. It is common to ſay of a loquatious perſon, he is an *endleſs* talker: it might, therefore, be pretended that the term *endleſs* is very indeterminate, that it often means no more than a long time; and, in ſome inſtances, not more than three or four hours at longeſt. Thus you ſee, or may ſee, that it is not in the power of language to ſtand before ſuch methods of criticiſing and reaſoning, as thoſe on which you build your ſyſtem.

Admitting all that you allege in favour of the limited ſenſe of the above terms, ſtill, the nature of the ſubject, the connection and ſcope of the paſſages, together with the uſe of various other forms of expreſſion which convey the ſame thing, are ſufficient to prove, that, when applied to the doctrine of future puniſhment, they are to be underſtood without any limitation.

If we read of a diſeaſe cleaving to a man *for ever*, the plain meaning is, *to the end of his life:* if of an *everlaſting* prieſthood, the meaning is, one that ſhould continue *to the end of the diſpenſation* of which it was an inſtitute: if of *everlaſting* hills, or mountains, the meaning is, that they will continue *till the end of the world:* but if *after* this world is ended, and ſucceſſive duration conſequently terminated, we read that the wicked ſhall go away into *everlaſting* puniſhment, and that in the ſame paſſage in which it is added, *but the righteous into everlaſting*

laſting life. Matt. xxv. 46. Wo be to the man who dares to plunge into that abyſs on the preſumption of finding a bottom!

The evidence which you offer of a *ſucceſſive duration* after this period, is a proof of the ſcarcity of that article in the paths which you are in the habits of tracing. A plain unbiaſſed reader of Scripture would have ſuppoſed that the terms *day and night*, in Rev. xiv. 11, had been a figurative mode of expreſſion to denote *perpetuity*; and eſpecially as the ſame language is uſed by the inhabitants of heaven, chap. vii. 15. For my part, I confeſs I ſhould as ſoon have dreamed of proving from what is ſaid in chap. xxi. 24—"The *nations* of them that are ſaved ſhall walk in the light of the New Jeruſalem,"—that mankind will maintain their preſent political diſtinctions in a future ſtate, as of founding upon ſuch language the idea of ſucceſſive duration. Your expoſitions on other parts of the Revelations are of the ſame deſcription, as frigid as they are puerile. It is a wonder the New Jeruſalem *coming down from heaven* had not been ſuppoſed to have fallen into *the ſea*, and to have filled it up; and an argument been drawn from its great dimenſions of its being large enough to contain the whole human race. You muſt not be ſurpriſed, Sir, if I do not perceive the force of theſe paſſages in proving that all beyond the laſt judgment is not *proper eternity*.

Yours, &c.
ANDREW FULLER.

TO MR. ANDREW FULLER.

SIR,

MR. Vidler is now at Birmingham; before he went he had prepared this month's Miſcellany for the preſs; but knowing that it is his wiſh that any communication from you ſhould, as ſoon as poſſible, meet the public eye, I have taken the liberty in his abſence immediately to ſend your letter to the Printer.

You ſeem to be much hurt by the inſertion of your name in the article of news for the month of January, 1798. It is but right that if any blame does attach to the publication of the extract in queſtion that it ſhould fall upon me. At that time I arranged the monthly occurrences for the preſs, and having received a letter from a friend at Birmingham, not an *anonymous correſpondent*, nor an *employed correſpondent*, but a friend, whoſe *veracity* with me has been hitherto unimpeached, and

whom I have reaſon to believe is a friend of Chriſtianity, and *a lover of truth*, having mentioned the circumſtance in his letter, I judged it very proper to publiſh it, although his letter did not wiſh me ſo to do. Some months after I received another letter, which ſaid that he thought ſuch information merited a more conſpicuous place in the Miſcellany than an obſcure corner under the article of *news*, for that ſeveral friends at Birmingham, not being news-mongers, had for ſome months overlooked it, and at laſt, only by accident, diſcovered that it had been inſerted.

With regard to an Editor's being particularly cautious about inſerting *words ſuppoſed to have been dropped from the pulpit*, it muſt certainly depend upon circumſtances. Truth ſhould be the object of every addreſs, whether from the preſs or the pulpit. If I conceive that a man has held erroneous ſentiments, but that, ſeeing his error, he now builds up that truth which he once deſtroyed, I do not think (provided I give that man full liberty in the ſame publication to contradict it) that I injure him in his character or connections by ſaying, from what I think is *good authority*, that Mr. —— ſaid or did ſo and ſo. Nay, further, I contend that, whether the aſſertion be true or falſe, if I give him full liberty to contradict it in the very ſame publication, that I do him a ſervice by giving him an opportunity to put a compleat ſtop to an *unfounded* or a *miſtaken* declaration.

With regard to ſhewing you the article before I publiſhed it, I did not conceive myſelf bound by any principle of honour or prudence to do it. Juſtly or unjuſtly, as regarded you individually, I pretend not to ſay; Chriſt and your conſcience are your judges, and not me. But, juſtly or unjuſtly, I reaſoned from the conduct of the whole of the *two parties* of Calviniſts and Armenians. In their pulpit, and in their publications, *they have railed, reviled*, and *condemned*; they have forgotten this queſtion "Doth our law judge any man before it hear him?" Had you come forward and anſwered Mr. Vidler's letter, or had Mr. Bradburn anſwered the letter that Mr. Vidler wrote to him, I ſhould have thought it uncandid to have publiſhed ſuch a ſtimulative to provoke both you and him either to defend your ſentiments or recant them. From my heart I thank God you have been provoked into the field; from the opinion that I have always heard both of your integrity and ability, I hope either to be convinced of my error, or confirmed in the truth.

With regard to the diſpute laying between you and our Birmingham correſpondent, if there muſt be a diſpute it muſt lay there.

there. I did not hear you, and cannot therefore declare you said, *That the moſt pungent reflections of the damned in hell were, and would be, to remember that Chriſt died for them*; and as you ſay that you might very poſſibly aſſert, *That the moſt pungent reflections of the damned in hell were, and would be, that they had rejected the goſpel way of ſalvation*, I ſhould ſuppoſe that he would not ſtrenuouſly contend that he was not miſtaken; at leaſt, for my own part, whether as the ſpeaker or hearer, I would not poſitively aſſert either, although did I, as you do, diſbelieve ſuch a doctrine, as you do, ſo would I diſavow it. To me your word is ſufficient to believe that you did not ſpeak theſe words, but that my friend miſtook you, or that if you did ſpeak them it was ſuch an unintentional ſlip as the moſt correct ſpeakers are occaſionally liable to.

I remain, Sir,
Your friend in the goſpel of Chriſt,
T. A. TEULON.

THE PRECEPTOR.

NO. I.

חנך לנער על פי דרכו:
גם כי יזקין לא יסור ממנה:

"Give inſtruction to the youth concerning the ordering his way,
Moreover when he is become bearded he will not turn aſide from it."

WAS I to attempt to prove the doctrine of the Reſtoration of all things, amongſt the general arguments I ſhould uſe, one would be taken from that firſt great bleſſing of the Almighty, "Increaſe and multiply," ſo very eminently exhibited amongſt the profeſſors of this doctrine; agreeable to what David ſaid, Pſalm cxxviii. "Bleſſed is he that feareth the Lord; that walketh in all his ways. Thy wife ſhall be as the fruitful vine by the ſides of thine houſe, thy children like olive plants round about thy table. Behold that thus ſhall the man be bleſſed that feareth the Lord." For however the world may laugh at the idea of a large family being a bleſſing, the man who feareth Jehovah hath a holy confidence in him that he will feed the creatures he hath committed to his care, and will abundantly ſupply all their wants; nor is it to be wondered at that the fear of Jehovah ſhould produce ſuch conſequences; for it leads him to conſider his body as belonging to him, and that with it he is to glorify God his maker. This leads him to habits of induſtry, of virtue, to govern his paſſions,

holding their reins with a steady hand; and if a tree is known by its fruits, the doctrine of the Universal Restoration by these his fruits, "shall not be ashamed, but shall speak with its enemies in the gates."

God said concerning Abraham, "He shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. For I know him that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken." Here we find the blessing of the family of Abraham connected with the instruction of that family. It is the prayer of my heart that those who believe in the universal love of God, being the family of Abraham by faith, may have the blessing promised unto them of being the blessers of the nations, continued in their seed, by acting like Abraham and the family of Abraham, by the instructions that they give their offspring. It is for this purpose that I intend, from time to time, to give you my sentiments upon education; and I propose, Sir, as a payment for my trouble,

1st. To attain the knowledge of my own duty.

2d. To instruct others in the performance of theirs.

3d. To stimulate both myself and them to the performance of our duties, from the consideration of the benefits we shall derive therefrom.

Education is properly a building up of the mind and body of the person educated. The perfection of the human form is best seen when we consider it as the image of the visible Jehovah, and that it is the form that he peculiarly chose to take upon him whensoever he has personally condescended to visit this earth. What form could possibly be so well adapted for government as the human, erect in stature, and capable of surveying the works of creation, and so fitted for the combining its strength with that of his own species, or to increase his force by instruments of art, so as to subdue the whole of this lower creation. Every work of art declares the excellence of the human body, and speaks the wisdom of that God who has so wonderfully made him; yet when we see the numerous objects of pity that are amongst the sons of men---I mean not those who are so from adverse providences, but from a bad education, bad habits, a vitiated state of society---it becomes us to ask, Ought these things to be? Ought not the God of man to be glorified by the utmost perfection of that creature which he hath formed? Surely the God of the spirit is the

God

God of the body alſo, and beauty, activity, and vigor ought to be the adornments of it.

The perfection of the human mind is manifeſt by Jehovah himſelf condeſcending to become man's firſt ſchool-maſter, orally inſtructing him into the nature of things, and by ſenſible objects, trying the progreſſive improvement of his mind. If Adam, formed by the hand of Jehovah, required inſtruction in a ſtate of purity, and ſurrounded only by innocence and happineſs, how much more needful is it now for the creatures of God to receive inſtruction, ſeeing that he has contracted habits of impurity, and is ſurrounded by vice and miſery. To what aſtoniſhing heights will the human mind ſoar! It ſtretches far beyond the confines of the mighty globe, and ſeeks the diſtant ſpheres! It deſcends, it views all nature, it ſurveys and minutely examines the movements of his own mind, or ſtoops and penetrates deep beneath the ſurface of this earth, and ranſacks the impriſoning caverns of the deeper hell. The Deity himſelf is not too vaſt for his contemplation, nor the ſmalleſt inſect too minute for him to meditate upon. But as the expanded human mind can thus extenſively range, ſo the ſoul, in which knowledge has never entered, becomes equally contracted; ſhadows, doubts, and darkneſs reſt upon it; ignorant of itſelf, unacquainted with man, and doubting, and even denying the being of a God, leaping over that hitherto uncroſſed line which ſeparates the man from the brute; ſurely, when we conſider what man may be, it is worth the trial to attempt to make him what he ought to be. Oh, it is a god-like taſk, to teach the ſons of men to think, and train the heaven-born king to graſp the ſceptre of his wide domain.

When we take a ſurvey of the preſent ſtate of ſociety, we muſt confeſs the preſent mode of education is deficient; vice ſtalks abroad in open day. The apoſtle Peter has well deſcribed the preſent times, as ſcoffers at divine truth, walking after their own luſts, and turning into ridicule the great hope of a Chriſtian, even the appearance of our Lord Jeſus Chriſt. This would not be the caſe was the mode of education right: they would argue and not ſcoff, they would be virtuous and not walk after their own luſts, they would not reject but examine, and be convinced of the truth of Divine Revelation. How was the revelation of Divine Truth preſerved of old amongſt the Iſraelites, but by education? Deut. vi. 7. "And theſe words which I teach thee this day, ſhall be in thine heart: and thou ſhalt teach them diligently unto thy children, and thou ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt

walkeſt by the way, and when thou lieſt down, and when thou riſeſt up." Here was a life of domeſtic education; and, in addition to this, every city of the prieſts, of which there were ſeveral in each tribe, was a univerſity, inſtructing them in divine truth. Behold the ſhepherd, David, with his family education, ſhine with an excellence almoſt ſupernatural in the cabinet, in the temple, and in the field. It was education that taught the prophets, and in the moſt degenerate days raiſed up men who reformed the manners, purified the worſhip, and reſtored the government of Iſrael. It was education that preſerved them, for ages, a great and mighty nation; and had education been properly attended to, according to the commands of Jehovah, would to this day have preſerved them a mighty and a holy people. It is education moulds the man, and makes him an honor or diſgrace to ſociety.

T.

LETTERS ON WOMEN.

LETTER III.

DEAR SIR,

THERE is another ſociety of females in Wiſbeach, and though its members are not numerous, its principle is truly benevolent, and its utility conſiderable: I will give you an outline thereof.

That which led to the formation of this ſociety, was the conſideration of the inconveniencies many females ſuffer, for want of proper linen to accommodate themſelves and their offſpring, at a period when their minds ſhould be kept free from every anxiety---when they ſhould have every poſſible attention paid them---when, in various inſtances, not only the complete recovery of the mother, but the preſervation of the life, of both mother and child, depends much upon proper treatment, and ſuitable accommodation. If females who enjoy all the comforts, and many of the luxuries of life, who at ſuch times have many friends to ſooth and careſs them, and who can command every accommodation their hearts can wiſh, would explore the haunts of poverty and wretchedneſs, and ſuch the lowly habitations of the laborious part of the community will frequently be found, ſurely their boſoms would heave with commiſeration, they would feel ſympathy and compaſſion:

> "Their hands would not withhold the kind relief.
> And tears of pity would not be repreſt,"

while

while they beheld a modeſt woman, pregnant with the fruit of virtuous love, and perceived that the utmoſt efforts of her huſband and herſelf could barely procure a ſcanty ſubſiſtence; that the procuring ſuch things as decency and comfort would require, at what muſt appear to them an important criſis, was out of the power of the humble pair. To ſuppoſe women who are only placed by divine Providence in better circumſtances, could view ſuch a ſcene without feeling any emotions of pity and benevolence, would be a libel upon the fair ſex.

The above ſociety is of courſe ſelf-formed, and all its regulations are of its own making. Each female who becomes a member of it, furniſhes two complete ſets of linen, each ſet comprehending every thing of that kind neceſſary for the bed, the woman and the child, during the firſt month after delivery.

The linen is all lodged at a convenient place, under the care of a ſuitable perſon, who keeps it in proper order. When any of the linen wants either to be repaired, or replaced by others, it is done at the expence of the perſon who firſt furniſhed it. The members of this ſociety meet together when neceſſary, at a convenient place, to regulate the concerns thereof.

A ſtock of linen being thus formed, it is lent out in the following manner: When any poor woman is deſirous of being accommodated with linen from the ſociety, during her lying-in, ſhe applies to any two of its members, and a note from them obtains for her a complete ſet, from the perſon to whoſe care it is committed. This advantage has been enjoyed by many individuals, and has been of conſiderable uſe.

This plan is not only calculated for the benefit of thoſe who are in ſuch poverty, as to be abſolutely incapable of procuring what would render them comfortable in their feelings and appearance in their lying-in, but is alſo found uſeful to thoſe who would curtail their other comforts, and involve themſelves in difficulties for a time, by procuring ſuch articles of linen as they would not uſe at other times, in order that they might appear neat and comfortable when viſited by their friends in the chamber of their confinement. To relieve this latter claſs of females from the anxiety which would be an interruption to their happineſs, and, perhaps, injurious both to their health and the conſtitution of their offſpring, and to prevent their involving themſelves in expences which they cannot well bear, muſt be very deſirable, and truly benevolent.

It ought to be remembered, that poor women are frequently found the ſubjects of delicate feelings as well as thoſe who are

in

in easy circumstances; and that many who are now poor have been formerly in better situations, and were brought up with different expectations to what they have since found realized; to think that they cannot enjoy those accommodations, and appear with that decency and neatness which they would wish, in their confinement, must create painful sensations, which should, as much as possible, be removed from virtuous love, and its consequences. The above society is calculated, at least in some measure, to alleviate those feelings.

Wishing that such benevolent societies may be formed in every part of England, I recommend the consideration of the matter to all the female readers of the Universalist's Miscellany,

And remain, dear Sir,

Affectionately yours,

WISBEACH, *July* 20, 1799.

R. W.

On the Propriety of retaining the proper Name יהוה JEHOVAH, *in the Bible.*

I HAVE often thought, that had the translators of our Bible preserved the proper name *Jehovah* instead of using the common name Lord, it would have added greatly to the force and beauty to the Sacred Volume in general.

It is somewhat singular, that though the Great Governor of the Universe has, in his word, declared to us what name is peculiar to himself, yet we boldly oppose our judgments to his, and give the preference to those names which are common to other governors, and which have neither the expression, or beauty, with that which is proper to him alone; and this is done by our translators, except in a few passages where it would have been attended with the highest absurdity to have done otherwise.

The First Cause is in our *Bibles* called *God*; but we find, that the judges under the law are called *Gods*; angels are called *Gods*; and even those which are the representatives of devils are called by that name. He is there likewise called *the Lord*; but angels are called *Lords*, kings are called *Lords*; and every one who is another's governor is *Lord*, or master, to him whom he governs. Thus we perceive that neither of these names is peculiar to any one, much less to him who was before all things, and who is eternal; these then are only common names.

But first I should observe, that grammarians distinguish names into proper and common: a proper name is that which is peculiar

liar to one---a common name, that which is confined to no one, but given to a ſpecies: and it would be attended with the higheſt abſurdity to give a name to Deity which is common to many of his creatures; nay, as proportionate a degree of abſurdity would attach to this nomination, as the creature is above the Creator in point of compariſon.

But to return:—God ſays to Moſes, (Exod. vi. 3.) "*I appeared unto Abraham, unto Iſaac, and unto Jacob, by* (the name of) *God Almighty; but by my name Jehovah was I not known unto them.*" If we take the word *known* here in the ſtricteſt ſenſe, it contradicts the ſenſe in many places; and to ſet up one text againſt an hundred, would be a very hazardous way of interpreting Scripture. But what then can be the meaning of this laſt clauſe—"*By my name Jehovah was I not known unto them?*"---Plainly this:---"*By my name Jehovah was I not* DISTINGUISHED *by them.*

It is evident, from the foregoing hiſtory, that the true God *was known*, to his true worſhippers, by this and many other names: ſuch as El Elohim, Adoniah, Jehovah, Jehovah Elohim, El Gnelion, (the High God), El Gnolam, and, as here in this text, El Shaddai. But by none of theſe was he known as his *one peculiar name*---a name which he had appropriated to himſelf in preference to the others, and by which he now declares he would be diſtinguiſhed for the time to come. "*Wherefore*, (v. 6.) *ſay unto the children of Iſrael, I am* JEHOVAH, *and I will bring you out from under the burdens of the Egyptians; and I will rid you out of their bondage; and I will redeem you with a ſtretched-out arm, and with great judgments; and I will take you to me for a people, and I will be to you a God*; and ye ſhall know *that I Jehovah am your* God, which bringeth you out of the burdens of the Egyptians; *and I will bring you in unto the land concerning which I did ſwear to give it to Abraham, to Iſaac, and to Jacob; and I will give it you for an heritage: I am* JEHOVAH.

Grammarians obſerve, that of all the names of God, this ſeems to be the moſt expreſſive of his eſſence, as it denotes the one eternal, ſelf-exiſtent being. And no time could be more ſeaſonable for God to give himſelf ſuch a name as this, than when he was about to take this little nation for his own peculiar people, and to plant, and to preſerve amongſt them, the worſhip of himſelf alone, in oppoſition to the polytheiſm and idolatry of the nations all around them. For if any thing could prevent them from worſhipping the little ſubordinate deities of the Heathen nations, it muſt be the conſideration of what this

name imported---that the God they were to worſhip, and who had choſen them for his peculiar people, was eternal, and conſequently ſelf-exiſtent; who had no equal, nor would ſuffer any rival.

This then was that great name, known to their fathers amongſt other names, but by which, having delivered them from the Egyptian bondage, the God of the Hebrews was to be diſtinguiſhed for the future. And therefore the firſt laws that were given from Mount Sinai, are prefaced with this name, to give them their proper weight and authority, *Ani Jehovah Elohecâ*, I am Jehovah thy God. And we find ſeveral particular laws afterwards, eſpecially enforced by the ſame authority---You ſhall obſerve to do ſo and ſo, *I am Jehovah.*

If any one doubt whether the veil ידע, *to know*, be every uſed in Scripture, in the ſenſe of a *diſtinguiſhing knowledge*, I need only point out to him, Amos iii. 2. where God ſays, "*You only have I* KNOWN *of all the families of the earth*"---that is, "*You only have I* DISTINGUISHED," &c.

We find the ſame ſtyle uſed in the New Teſtament, "*If any man love God*, (ſaith St. Paul, 1 Cor. viii. 3.) *the ſame is* KNOWN *of him:*" known, ſo as to be diſtinguiſhed and rewarded; and in this ſenſe, perhaps, Paul ſpeaks when he ſays, "*I am determined to* know *nothing among you, but Jeſus Chriſt, and him crucified:*" this was to be his diſtinguiſhed topic. And ſo in the paſſage before us: "*By my name Jehovah was I not* DISTINGUISHED;" I was not known by it as my proper and peculiar name, as I now intend to be for the future---"*This ſhall be my name for ever, and this my memorial unto all generations.*" Exod. iii. 15.

This gives ſo apt and eaſy a ſenſe to the text, and at the ſame time, eſtabliſhes the propriety, and even the neceſſity of inſerting the name wherever it is to be found in the Hebrew Bible, rather than ſubſtituting any other, that it is a wonder it ſhould be over-looked.

The meaning of the word *Lord*, uſed in our tranſlation, has no analogy with that of the Hebrew יהוה, which Hebrarians affirm, contains in it the paſt, preſent, and future tenſes, and is properly ſignificative of eternity; accordingly the French have, in their Bible, preſerved the meaning of the word, and tranſlated it *L'Eternel*; but this, though it gives the ſignification, does not preſerve the name in its form, as a proper name, any more than the Greek Κυριος, the Latin *Dominus*, or the Engliſh word *Lord.*

Now,

Now, as we have no word in our language by which we can expreſs eternity, and at the ſame time ſerve as a proper name, or, in other words, have no proper name ſignificative of eternity; and as we have no pretence of being interdicted the uſe of the name Jehovah, as the Jews do, I am of opinion that the beſt way would be to uſe the Hebrew name JEHOVAH. See Pref. to Peters on Job.

I have before obſerved, that our tranſlators have retained the proper name of Deity in only a very few paſſages: theſe are Exod. vi. 3. Pſalms lxxxiii. 18. Iſaiah xii. 2. and xxiv. 26. But it is likely, that in the two paſſages in Iſaiah here referred to, we ſhould have had the old-accuſtomed phraſe *the Lord*, had it not happened, that in the firſt they found the word יהוה twice, (one of which, it is ſince diſcovered, is wanting in ſeven MSS. and which ought to be omitted); and in the laſt, they found יה יהוה Jah Jehovah. There are other places where the proper name Jehovah is inſerted in our tranſlation, but it is where it is intended Hebrew, with ſome additional qualification in Hebrew likewiſe; as for inſtance---Jehovah jireh, Jehovah-ſhammah, &c. which have attendant explanations. Now, as the name is uſed here in its proper form, why may it not be uſed in other places likewiſe? The effect will be much better in every place where it occurs, and will add dignity and energy to the Sacred Writings. The Engliſh reader of the Bible will be able to obſerve where this word occurs, as it is always (except in the few paſſages referred to) rendered *the* LORD, and put in a more diſtinguiſhing type, in moſt Bibles, than when the ſame word, Lord, is made uſe of as the tranſlation of אדני adonai; as may be ſeen, by referring to the firſt verſe of Pſalm xc.

I will point out a few paſſages, which derive peculiar luſtre from this glorious name:

"And Pharaoh ſaid, Who *is* the JEHOVAH, that I ſhould obey his voice to let Iſrael go? I know not JEHOVAH, neither will I let Iſrael go." Gen. v. 2.

"And he ſaid, To-morrow. And he ſaid, *Be it* according to thy word: that thou mayeſt know that *there is* none like unto JEHOVAH our God." Exod. viii. 10.

"And Moſes and Aaron were brought again unto Pharaoh: and he ſaid unto them, Go, ſerve JEHOVAH your God: *but* who *are* they that ſhall go?" Exod. x. 8.

"And Elijah came unto all the people, and ſaid, How long halt ye between two opinions? if JEHOVAH *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word." 1 Kings xviii. 21.

"I will praise thee, O JEHOVAH my God, with all my heart: and I will glorify thy name for evermore." Psal. lxxxvi. 12.

"But thou, O JEHOVAH, *art* a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." Psal. lxxxvi. 15.

"For JEHOVAH *is* a great God, and a great King above all gods." Psal. xcv. 3. &c. &c.

Some time since, I met with a criticism on the impropriety of the phrase "Lord of Hosts," with a proposition of a different translation of the Hebrew of that phrase; where I got it I cannot recollect; but as it seems, to those who may be led to adopt that criticism, a continuation of the foregoing, if it meet your approbation, I propose it for insertion in your next.

I remain yours, &c.

W. BURTON.

ON FAITH.

To the Editor of the UNIVERSALIST'S *Miscellany.*

SIR,

IN the Christian-world I often observe zealous contentions about things that differ; when this is conducted with a proper command of the temper it may be both laudable and useful; but I also observe that this is seldom the case; for in general we appear to strive more for victory than truth; for being prepossessed in favour of our own ideas, we expect not in argument to be convinced of being wrong, but to convince others, that we only are right: and, as a silent observer, I have sometimes thought that many points disputed are, in themselves, of no essential consequence; and, in those cases, that it is often about the most plain things; and that such disputes have raised difficulties where the Scriptures have made none, to the distressing the minds of many, to whom the gospel is continually holding forth the word of consolation, but dare not lay hold of it, through counsel being darkened by words without knowledge. I now allude to a question that I have heard much agitated, both from the pulpit and in conversation, viz. What is FAITH? or, What constitutes a believer in Christ? and, after much has apparently been said upon the subject, I acknowledge myself to be none the wiser. To me the question appears very plain, and wants no explanation; and my mind being particularly impressed upon the subject the other day, in reading 1 John, iv. 3, 4, I have sent what then occurred for

for your inſpection; and if you ſuppoſe it may be of uſe to any of your readers, it is at your ſervice.

John ſpeaks thus, "Every ſpirit that confeſſeth that Jeſus Chriſt is come in the fleſh is of God:" and in chap. v. 1. "Whoſoever believeth that Jeſus is the Chriſt is born of God," &c. Surely the above paſſages are a ſufficient deſcription of what Faith is, and who are believers. For is it poſſible for a man to have the ſpirit which is of God, and not have faith, or be a believer in Chriſt? or can a man be born of God, and not have faith, &c.?

But here objections have been made to me, that "merely confeſſing that Jeſus Chriſt is come in the fleſh is not ſufficient to conſtitute a believer; becauſe the Jews that crucified our Lord confeſſed this, and who can ſuppoſe that ſuch characters had faith, or were believers?" True, who indeed can believe it? And, on the other hand, who can ſuppoſe that thoſe perſons who poſſeſſed the ſpirit which is of God, or were born of God, could crucify his ſon? And therefore I conclude that they did neither believe or confeſs that Jeſus Chriſt was come in the fleſh.

It is true, that thoſe Jews knew, and conſequently believed, that this Jeſus, of whom John ſpake, declared himſelf to be the Chriſt come in the fleſh; and it is equally true that they did not believe his teſtimony, but treated him as an impoſtor; and therefore did not confeſs Jeſus Chriſt was come in the fleſh. But I have heard it ſtill further objected, that, to conſtitute true faith, or to be a believer in Chriſt, the perſon *muſt* alſo believe the end and deſign of Chriſt's coming in the fleſh. I aſk, what paſſage of Scripture authoriſes this *muſt?* It is true the Scriptures declare the deſign of his coming in the fleſh, *i. e.* to put away ſin by the ſacrifice of himſelf---to be made ſin for us, who knew no ſin, that we might be made the righteouſneſs of God in him---in ſhort, to ſave ſinners; and, as an encouragement to our faith, it is ſaid to be a faithful ſaying, and worthy of all acceptation; and I believe it, and rejoice in it; but as perſons widely differ in their explanations of the above paſſages, I ſuppoſe that this word *muſt* is uſed to ſignify the neceſſity of believing their particular hypotheſis, founded upon the ſaid Scriptures. But, I aſk, what has this to do with faith in Chriſt?

Again, I am told, that to be a believer, I *muſt* believe my own particular intereſt in Chriſt. I do not like this word *muſt* at all; it is always ſtanding in my way. I acknowledge, without this belief I cannot receive the conſolation the goſpel affords; and

and verily believe, that every one that confeſſeth that Jeſus Chriſt is come in the fleſh, would find no difficulty in believing the other alſo, if their underſtandings were not veiled by the falſe gloſſes of blind guides, who pretend to lead ſouls in the way of life, but inſtead thereof lead them in the way of death, *i. e.* death to their peace and comfort.

Again, they alſo tell me, in order to have true faith, or to uſe a more popular expreſſion, *ſaving faith*, I *muſt* believe that Jeſus Chriſt came in the fleſh to ſave only the elect, or, in other words, a ſmall part of the human race; while others aſſert, with equal confidence, that I muſt believe it is for all men. But what has either of theſe *muſts* to do in conſtituting faith in Chriſt? What does it amount to? Does it prove any thing more than this, that, if the former have been right, the latter have been miſtaken in their judgments concerning the extent of this ſalvation: and if the latter are right, then that the former were equally miſtaken; and therefore only proves, that, which ever is thus miſtaken is not made perfect in knowledge, and conſequently not made perfect in faith; but I cannot conceive how it proves that he has not faith, or is not a believer.

But while my mind was thus meditating on theſe things, I reverted back to that paſſage in the Acts, in the caſe of the Ethiopian, who demanded baptiſm of Philip, ſaying, "Here is water, what hindereth me to be baptized? and Philip anſwered, If thou believeſt with all thine heart, thou mayeſt." The Ethiopian ſaid, *I believe that Jeſus Chriſt is the ſon of God.* No more queſtions were aſked; this anſwer was ſufficient; Philip was ſatisfied, and he baptized him upon this confeſſion; but this will not ſatisfy men in our day; for we muſt now be aſked, "What are your particular views of Chriſt? Do you believe him to be the ſecond perſon in the trinity---a divine perſon equal with the Father," &c. &c. &c. But the Ethiopian was not thus interrogated; and can we doubt of his being a believer? And if it was ſufficient then, what ſhould make it leſs ſufficient now? And thoſe that require any further confeſſion, either to baptiſm, or church-communion, how will they prove their authority from the Scriptures, from which every one pretends to derive his authority, both for faith and practice? Again, Paul ſeems to have the ſimple view of what faith is, or who are believers, when he, in Rom. x. is ſpeaking of the righteouſneſs by faith; he ſays, "Say not in thine heart (as unbelief does) who ſhall aſcend up into heaven? (that is to bring Chriſt down from above) or who ſhall deſcend into

the

the deep? (that is, to bring up Christ again from the dead)---- But what saith it then? Why, The word is nigh thee, even in thy mouth and in thine heart; that is, the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart *that God hath raised him from the dead, thou shalt be saved,*" &c. Now the apostle declares, that such person who thus believes this fact, *i. e.* the resurrection of Christ from the dead, shall be saved: but we are told in the present day, that this is not sufficient, but a number of MUSTS are brought us, to prove that a person has got faith; and I verily believe there are many simple, honest hearted souls, who, through these difficulties being thrown in the way, hang down their heads like bulrushes, and are continually saying, Who shall shew us any good? Whereas, if they were as ready to believe the simple testimony of God concerning Christ Jesus and his great salvation as they are to believe every idle whim and fancy of their fellow-men, they would soon find a life of joy instead of sorrow.

But here again, I know that objections are raised against simply believing the testimony of God; for, say the objectors, the apostle speaks of heart-work---"If thou believest in thine heart," &c. Very true, and if a person confesses that which he does not believe, is he not an hypocrite? But if he really believes what he confesses, is it not heart-work (so called)? Will any person undertatake to prove that such a person does not believe in his heart the things that he confesses with his mouth? For certainly, if he does not believe it in his heart, he does not believe it at all---and if he confesses with his mouth under such circumstances, he must be an hypocrite.---Again, I think I have Paul on my side of the argument, if we consider what he says in 1 Cor. xv. where he is combating those that denied the resurrection of the dead; he says, in the 14th verse, "If Christ be not risen, then is our preaching vain, and your faith is also vain;"---why? because, in that case, they believed a falsehood; for the Apostle says, in that case we are found false witnesses of God, because we have testified of God, (says the Apostle), that he raised up Christ, whom he raised not up, if so be that the dead rise not. Here I would observe, that if any man was, in our day, to assert that there is no resurrection of the dead, he would, by many, be immediately considered as a man void of grace; or, which is the same with them, an unbeliever. But we do not find that the Apostle brought any such charge against these persons, for it is clear that they believed that Christ was raised---though they denied this blessing to others

others---and, therefore, did not prove they had not faith in Chriſt, or were not believers, but evidently proved their inconſiſtency, and ignorance of the neceſſary conſequences of the reſurrection of Chriſt, that their future happineſs depended upon this fact.---And the Apoſtles' manner of preaching, as recorded in the Acts, ſeems to run in the ſame channel; and we find, in the xiiith chap. ver. 48, "as many as were ordained (*i. e.* diſpoſed) to eternal life believed;" what did they believe? See from the 17th verſe to the 48th, and you will find it was all about Chriſt, and not a word about *muſt*. To conſtitute faith in all the paſſages, the Apoſtle ſimply declared facts, with their proper evidence; and the people being convinced they were well founded, believed and were happy. Now, Sir, I ſhall conclude, by ſaying a few things in reference to my own experience?---in the place where I reſide I am conſidered as an heretic, one void of grace, void of faith, without hope, and without God in this world---Can you poſſibly conceive of a man being in a worſe ſtate?---and were I conſcious of it, I muſt be miſerable indeed; but, inſtead of being miſerable, I am happy; inſtead of being without hope, I have a hope full of life and immortality; I rejoice in hope of the glory of God: and the reaſon why I thus rejoice, is, becauſe I believe not man, but God! I ſimply believe the teſtimony God has given of his ſon, and am ſatisfied, though this will not ſatisfy my neighbours; but this I cannot help, for it is out of my power to give them any other ſatisfaction, unleſs I turn hypocrite, and then I ſhould loſe that approving conſcience, which I now poſſeſs through faith in the blood of the Lamb;---and, therefore, the reaſon of my ſending you theſe ſheets, is, (if you ſhould think proper to give them a place in your Miſcellany) that if any of your readers, who may have brought themſelves under the galling yoke of bondage, by giving credit to man inſtead of God; that they may take encouragement to ceaſe from man, whoſe breath is in his noſtrils, vain man, who walketh in a vain ſhew,---and ſimply believe the teſtimony God has given of his ſon, and draw conſolation, not from his faith, from Chriſt.

And I remain,

Your, humble Servant,

A BELIEVER.

LUXURY.

WHAT were the ideas of luxury entertained in England about two centuries ago, may be gathered from the following paſſage of Hollinſhead, who, in a diſcourſe prefixed to

to his hiſtory, ſpeaking of the increaſe of luxury, ſays: "Neither do I ſpeak this in reproach of any man, God is my judge; but to ſhow that I rejoice rather to ſee how God has bleſſed us with his good gifts, and to behold how, that in a time wherein all things are grown to the moſt exceſſive prices, we yet do find means to obtain and atchive furniture, as heretofore was impoſſible. There are old men yet dwelling in the village where I remain, which have noted three things to be marvelouſly altered in England within their ſound remembrance: one is, the multitude of chimneys lately erected; whereas, in their young days, there were not above two or three, if ſo many, in moſt uplandiſh towns of the realm, (the religious houſes, and manor-places of their lords, always excepted, and peradventure ſome great perſonages) but each made his fire againſt a reredoſe (ſkreen) in the hall where he dreſſed his meat, and dined. The ſecond is, the great amendment of lodging; for, ſaid they, our fathers, and we ourſelves, have lain full oft upon ſtraw-pallets, covered only with a ſheet, under coverlits made of dogs waine, or harharriots (to uſe their own terms), and a good log under their head inſtead of a bolſter. If it were ſo that the father, or good man of the houſe, had a mattreſs, or flock-bed, and ſheets, a ſack of chaff to lay his head upon, he thought himſelf to be as well lodged as the lord of the town; ſo well were they contented, that pillows (ſaid they) were thought meet only for women in child-bed. As for ſervants, if they had any ſheet above them, it was well; for ſeldom had they any under their bodies, to keep them from the pricking ſtraws that ran through the canvas and their hardened hides. The third thing they tell of, is the exchange of treene (wooden) platters into pewter, and wooden ſpoons into ſilver, or tin; for ſo common were all ſorts of treene veſſels in old times, that a man ſhould hardly find four pieces pewter (of which one was peradventure a ſalt) in a good farmer's houſe. Again, in times paſt, men were contented to dwell in houſes builded of ſallow, willow, &c. ſo that the uſe of oak was, in a manner, dedicated wholly unto churches, religious houſes, prince's palaces, navigation, &c. but now willow is rejected, and nothing but oak any where regarded; and yet ſee the change, for when our houſes were builded of willow, then had we oaken men; but now that our houſes are come to be made of oak, our men are not only become willow, but a great many altogether of ſtraw, which is a ſore alteration. In theſe the courage of the owner was a ſufficient defence to keep the houſe in ſafety; but now the aſſurance of the timber muſt defend the men from robbing.

Now have we many chimnies, and yet are tenderlins, complain of rhumes, catarrhs, and pofes; then had we none but reredofes, and our heads did never ach: for as the ſmoke in thoſe days was ſuppoſed to be a ſufficient hardening for the timber of the houſe, ſo it was reputed a far better medicine to keep the good man and his family from the quacks, or poſe, wherewith, as then, very few were acquainted. Again, our pewterers, in time paſt, employed the uſe of pewter only upon diſhes and pots, and a few other trifles for ſervice; whereas now, they are grown into ſuch exquiſite cunning, that they can, in a manner, imitate, by infuſion, any form or faſhion, of cup, diſh, ſalt, bowl, or goblet, which is made by the goldſmith's craft, though they be ever ſo curious, and very artificially forged. In ſome places beyond the ſea, a garniſh of good flat Engliſh pewter (I ſay flat, becauſe diſhes and platters, in my time, began to be made deep, and like baſons, and are indeed more convenient, both for ſauce, and keeping the meat warm) is eſteemed ſo precious, as the like number of veſſels made in fine ſilver."

CHRISTIAN RESOLUTIONS.

I.

FOR the love of Chriſt Jeſus who died for us, renounce all ſenſual pleaſures; and when thou wouldſt hear, ſee, ſmell, taſte, touch, or ſay any thing, remember thou art to obey God and reaſon, and ſuffer not thyſelf to be tempted to irregularity; conform thy deſires to God's will and directions, and in all thy enjoyments avoid voluptuouſneſs and exceſs.

II.

Keep a ſtrict guard over thy tongue, thine ear, and thine eye, leſt they betray thee to things vain and unlawful; be ſparing in thy words, and talk not impertinently or in paſſion. Keep all the parts of thy body in a juſt decorum, and avoid immoderate laughter, and levity of behaviour.

III.

Be not too fond of any creature, but mortifie thyſelf to the world; ſo wilt thou keep thy mind at liberty, in which the true pleaſure of life conſiſts.

IV.

By an entire reſignation, and denying thyſelf, thou wilt be able

able to reſtrain irregular affections and paſſions. Make God the object of thy love and deſire, and give up thyſelf wholly to him; let his will be thy will; and purſue his praiſe and honour more than thine own profit.

V.

Obſerve the providence of God in all things, and put thy truſt in him, who will not fail to take care of thee in all adverſity, whether internal or external; ſubmit to the hand that afflicts thee, and aſſure thyſelf it is for thy good: bear thy condition with patience, and be thankful to God for all his diſpenſations. Be not offended, or impatiently complain of men; conſider with what patience thy ſaviour ſuffered the indignities of man, and thou wilt be prepared to bear contempt of man.

VI.

Think meanly of thyſelf, conſidering thine own vileneſs, who art but duſt and aſhes, and haſt nothing thou canſt call thine own. The better thou thinkeſt of thyſelf the worſe God will think of thee; and in ſeeking applauſe for a good work, thou wilt loſe thy reward. Pleaſe not thyſelf to diſpleaſe God; and eſteem thyſelf unworthy of the leaſt of his gifts.

VII.

Deny thyſelf to oblige others in all things lawful. Let thy obedience be ready and chearful, which is acceptable to God, and conſider how he curſeth the rebellious and undutiful.

VIII.

In imitation of thy bleſſed Saviour, be content with little; ſhun exceſs in apparel, and luxury in diet; and think how ungrateful thou wouldſt be to murmur at coarſe diet, when Chriſt, for thy ſake, drank vinegar and gall. If thou wanteſt common neceſſaries, ſtill thank God it is no worſe; truſt in him, who will never forſake his ſervants, though for awhile he will ſometimes afflict them for their good.

IX.

Love all people as thy brethren and ſiſters; pray for the ſalvation of all; ſpeak kindly to and look pleaſant on all, eſpecially thine enemies and perſecutors; and let univerſal charity extinguiſh all bitterneſs of ſpirit in thee. Aſſiſt and comfort the diſtreſſed, eſpecially if they have offended thee. Rejoice at the proſperity and good deeds of others as if they were thine own, and deplore their calamities, as if they had befallen thee.

X.

Deſpiſe nobody: avoid raſh judgments and uncharitable cenſures: think well of all men, and interpret their words and actions to the beſt meaning. Prefer all men before thyſelf---Wouldſt thou imitate thy Lord and maſter? Conſider, he took upon himſelf the form of a ſervant, and condeſcended to waſh his diſciples' feet.

XI.

Study to pleaſe God rather than men, and ſooner affect contempt than applauſe.

XII.

Indulge chaſte and pious thoughts, conſidering that God is every where preſent: converſe frequently with him in thy mind; endeavour to preſerve the memory of him in thy thoughts, that thou mayeſt never be abſent from him.

XIII.

Whatſoever relates not to God is not worth our care: this will wean thee from the world and ſet thy mind at liberty only to ſerve him, which is the only thing neceſſary, and for the obtaining of which thou canſt not ſpend too much time or pains. Preſume not upon thy own performances, but rely wholly upon God's goodneſs and mercy.

TRUE NOBILITY.

WHATEVER is external to a man, whatever may be common to good and bad, does not make him truly eſtimable. We muſt judge of men by the heart; from thence proceed great deſigns, great actions, great virtues. Solid glory, which cannot be imitated by pomp, reſides in perſonal qualifications and noble ſentiments. To be good, beneficent, liberal, and generous---to value riches only for the ſake of diſtributing them---places and honour for the ſervice of our country---power and credit to be in a condition to ſuppreſs vice and reward virtue---to be really good without ſeeking to appear ſo ---to bear poverty nobly---to ſuffer injuries and affronts with patience---to ſtifle reſentment---to do every good office to an enemy when we have it in our power to be revenged of him ---theſe make a man truly great and eſtimable. B.

POETRY.

THE VANITY OF SUBLUNARY OBJECTS COMPARED WITH HEAVENLY.

COME forth, my ſoul, from thy retreat,
Tell this vain world its pleaſures cheat
Nor yield thee true delight:
Upborne on Faith's exalted wings,
Soar far above all tranſient things,
To realms of purer light.

Say to the glittering joys of earth,
You give amuſement void of worth,
I riſe to brighter charms!
Thro' faith I gain the wiſh'd-for height
Where hope is crown'd with cheering ſight
Of life in Jeſu's arms.

The brilliant proſpect view, my ſoul.
Whilſt revolving ages roll
Of grateful laſting praiſe,
Saints and Angels join the ſtrains,
Glow the fair reſtored plains
With juſtified rays.

THE NATIVITY.

COME join th' angelic lay,
And ſing of that bleſt day
When Chriſt was born.—
Leaving his ſhining throne,
See him in mercy come,
Sinners to ſave, undone,
Helpleſs, forlorn.

On the dew-moiſten'd ground,
Shepherd's their flocks ſurround,
(Dreary the night.)
Lo ſudden rays divine
Radiant around him ſhine,
Their minds to fear incline,
Amazing ſight!

Jehovah's herald near
Proclaims, "diſpel your fear,
"Be not diſmay'd."
Tidings cheering and new,
Jeſus is born to you,
Earth to correct, renew,
All to perſuade.

To David's city haſte,
Mary the virgin chaſte
Yon ſtar will find.
The babe you're promiſed
Is in a manger laid,
With ſwadling-clothes array'd
Of humbleſt kind.

As clouds the hoſts enſhroud,
Glad ſongs of praiſe aloud
Joyful they give.
All hearts and tongues reply,
Glory to God on high
Who ſent his ſon to die,
All to revive.

THE TRIUMPH OF TRUTH, OR, DOWNFALL OF ANTICHRIST.

And there was war in Heaven; Michael and his angels fought againſt the dragon; and the dragon fought, and his angels; and prevailed not. Rev. xii. 7, 8.

Rejoice over her, thou Heaven, and ye holy Apoſtles, and Prophets. Rev. xviii. 20.

COME Chriſtians, come join in the ſong, (praiſe,
Loud ſhout to your Maker his
The notes ſhall fly bounding along,
The notes of glad triumph I raiſe.
Lo, Jeſus the crucify'd 's crown'd,
He rears his red banner on high,
His trumpet o'er earth doth reſound,
To battle, his ſoldiers all cry.

With

With the sword of the spirit they fight,
The word of Jehovah they wield,
Cloath'd in armour of heavenly light,
With faith on their arm for a shield.
With music they march to the foe,
They seek them upon their own ground,
An enemy falls at each blow,
And Satan himself has a wound.

'Mongst his troops the old dragon appears,
His eyes glare with malice and rage,
The challenge of truth strikes his ears,
He flies, for he dare not engage.
His soldiers all fly with their chief,
Their haste leaves their baggage behind,
The mitre, the habit, and right
With tithe both in money and kind.

The kingdoms astonish'd all gaze,
To see their proud tyrants thus fly;
The banners of Jesus they raise,
Whilst shoutings resound thro' the sky.
Hark! Christ gives the word of command,
In bands all the army march forth,
They cover, they conquer each land,
And to him subdue all the earth.

The trumpet of Jesus resounds
O'er earth, o'er the sea, thro' the sky,
All nature vibrating rebounds,
All nations in chorus reply,
Long live the anointed of Heav'n,
For ever on earth may he reign,
To him shall all honor be giv'n,
Who only can freedom maintain.

Lo! Satan the dragon is bound,
No more shall he mankind enslave,
No more truth and error confound,
Our Jesus no more shall he brave.
No more shall the tempter seduce,
No more shall he trouble mankind,
No more shall he mercy abuse,
For suff'ring shall soften his mind.

Ye virgins, your garlands entwine,
Let youth crown the dance with the song,
Hoary age with manhood combine,
To pour the loud triumph along.
All sorrow and discord is o'er,
Rebellion for ever shall cease,
All nature her God shall adore,
For Christ sways the sceptre of peace.

T. A. TEULON.

HYMN.

LORD wilt thou punish fallen man
With endless pain and misery,
Whose time on earth is but a span
Allotted him by thy decree?

No, Lord, thine anger will not burn
When death and hell shall be destroy'd;
But every soul to Christ shall turn,
And by his grace be justify'd.

The fulness of the Gentiles then
Shall surely be brought into thee,
And Israel all return again,
And thy salvation taste and see.

Then every heart with love shall melt,
When Christ has reconcil'd the whole,
And joy and gladness shall be felt,
By every fallen, ransom'd soul.

MONTHLY OCCURRENCES.

July 29.

LORD Mornington has sent an officer to Seringapatam, desiring a categorical answer to the four following demands: "A full indemnity for all the expence the East India Company have incurred in putting their army in motion on the present occasion. The expulsion of the French from Tippoo's dominions. That the English, in future, should be permitted to have a residentiary Minister at Seringapatam. That Mangalore should be put in possession of the English, until the conclusion of a general peace in Europe." The answer

fwer to theſe demands to determine the queſtion of peace or war in India.

30th. Some veſſels arrived at Leith, from Peterſburgh, report, that when they left that place, the moſt active exertions were making; that troops were conſtantly out exerciſing, and not a ſoldier was to be had as uſual to work on board merchant ſhips. That ſeven line of battle ſhips, with their lower-deck guns taken out, were preparing to take troops on board, to land them at Lubec.

31ſt. A mail arrived yeſterday from Halifax, by which we are happy to learn, that the coaſts of the United States are nearly cleared of cruizers. The American papers ſay, a very ſanguinary and equal war is waged between Rigaud and Touſſaint, in St. Domingo.

Auguſt 1ſt. Two mails arrived yeſterday from Hamburgh, which brought very recent intelligence from the Continent. In Italy, the conſequences follow which might have been expected from the almoſt annihilated ſtate of Macdonald's army, and the reduced ſtate of Moreau's troops. The Fort of Urbino has ſurrendered, which puts the Allies in poſſeſſion of the whole of the Bologneſe. Lahoz has attacked Ancona, of the moſt ſouthern point of which the French are now poſſeſſed. The people of Tuſcany have riſen upon Macdonald, and Florence is in the poſſeſſion of the Grand Duke's friends. It is uncertain what ſteps Macdonald has taken to eſcape, and it is highly probable that the remainder of his army will be made priſoners. Moreau, after having waited at Genoa for him as long as prudence would permit, has retreated to Savona and Vado. Some of the out-poſts of Mantua are taken, and that place is expected ſoon to fall.

The Archduke remains inactive in Switzerland, and will not move until he receives reinforcements. It is thought he will then attack Baſle, the poſſeſſion of which will command Switzerland, compel Maſſena to retire, and open a road into France.

But the moſt important article by the mails is, an Imperial Aulic Decree, calling upon the German Empire, as a body, to declare war againſt France; or rather, declaring war in the name of that body. This ſtate paper ſpeaks in ſuch language againſt French principles, and the dangerous tendency of them, as we have not been accuſtomed, of late, to hear from the Imperial Court. It gives ſome reaſon to ſuppoſe the Emperor is on the eve of waging war for the deſtruction of thoſe principles, tho' it cautiouſly abſtains from any pledge upon that point. It even profeſſes a ſpirit of moderation, by declaring a readineſs to make peace, upon terms already offered by the Empire.

5th. The report of a ruptnre with Tippoo Saib has been ſeveral days in circulation; it is now confirmed by letters, received by a merchant's houſe in the city, which have been laid before the Court of Directors. The letters report, that our Madras and Bombay armies marched to effect a junction, and Tippoo, who knew of this movement, attacked the latter ſingly, it being the weakeſt; but after a ſevere battle, which laſted the whole day of the 6th of March, he was defeated, and retired towards Seringapatam.

7th. Letters received from Paris repreſent the Councils in that country as in a very diſturbed ſtate; the Jacobins are making every effort to renew the ſcene of terror aboliſhed with the death of Robeſpierre, and great fears are entertained leſt they ſhould be ſucceſsful. Decrees have been paſſed againſt the late members of the Directory. The following are the charges preferred againſt them: "Selling ammunition, proviſions, arms, &c. and leaving the fortreſſes unprovided. Neglecting to put the Republic in a ſtate of defence againſt the Ruſſian and Auſtrian armies. Sending the French armies to the Danube and the Adige unprovided, to be deſtroyed by enemies thrice as numerous, while, in the interior, they kept an army of 100,000 men. Landing 40,000 men to periſh in Arabia. The diſmiſſion of Championet and appointment of Scherer. The impunity of the agents of the Republics. The deſtruction of the Ciſalpine Conſtitution. Attacking the national ſovereignty, by violating the freedo[m]

freedom of election, arbitrary arrests and imprisonments; allowing the war of the Chouans; and of various acts of persecution against the Patriots, under pretence of their being Anarchists.

10th. The accounts received from Egypt continue to represent Buonaparte's situation as very hazardous. He has been very much harassed in his retreat from Acre; and, it is even said, that the Turks have taken possession of Grand Cairo.

Some letters received from Turkey report, that Paswan Oglou, Pacha of Widden, has recommenced his rebellion against the Grand Signior.

13th. By the Grantham packet, which sailed from New York the 12th of July, we learn, that there were, at the time of her departure, strong symptoms of a return of the Yellow Fever; that several persons were supposed to have died of it; that the weather was then uncommonly warm, and that the merchants and others were preparing to leave that city in consequence of the alarm.

14th. Accounts received from Naples, dated July 14th, give long details of the operations of the Neapolitan army, under Cardinal Ruffo, against the French, and Insurgents; the most horrible excesses have been committed by the army under his command. The letters, after speaking of an action which took place at Maddalen, a place near Naples, in which the rebels were defeated, say, "Soon after the Cardinal seized 6 or 700 of these unhappy beings (meaning the rebels) in different parts of the town, and shut them up in the public granary. The Calabrians being anxious to make an auto-de-fe, could hardly be restrained from setting fire to the prison. The most horrible excesses and murders were committed by these savages in every quarter of the city, and those who escaped roasting and impaling, formed procession about the streets, stripped and flayed alive."

Cardinal Ruffo, anxious to get possession as soon as possible, of the castles about Naples, entered into a treaty with some of the rebels, in which past offences were to be forgiven; they were to be put upon the footing of other subjects, and those who chose to go to France should be provided with vessels for that purpose. In pursuance of these stipulations. the Patriots, to the amount of 5 or 600, desired to be embarked for Toulon, under convoy of an English man of war. When the English Admiral, Lord Nelson, arrived in the Bay of Naples, his Lordship immediately annulled the flag of truce, and refused to ratify the stipulations entered into, until the pleasure of the King of Naples should be known; in the mean time, 18 of the most obnoxious of the party were sent on board the English fleet, and were confined in Irons.

18th. Yesterday an Extraordinary Gazette was published, containing an official account of the surrender to the Allies of the two important fortresses of Mantua and Alexandria.

19th. The Senate of Hamburgh, in consequence of the threats of the Russian Minister, have, at length, surrendered Napper Tandy to the English Government.

The combined fleets of France and Spain have safely arrived at Brest, where they will be blockaded by the English fleet.

22d. Great disturbances prevail in Holland. The enrolment for the National Guards, ordered some time ago, meets with opposition in every part of the country; and it is generally expected that the troops composing our Secret Expedition, which sailed some days ago, will be received in that country in the most favourable manner.

27th. Dispatches were yesterday received from General Abercrombie and Admiral Mitchell, dated off the Texel, on Saturday last. Since the sailing of the fleet, they have met with very bad weather, but no material accident has happened. A flag of truce has been sent to the Admiral, commanding the Dutch fleet in the Texel, calling upon him to declare in favor of the Stadtholder, whose restoration was the object of the expedition. It is said the Dutch fleet returned a favourable answer, and that they would shortly be taken possession of.

THE

Universaliſt's Miſcellany

For SEPTEMBER, 1799.

NATURAL HISTORY.

(*Continued from p.* 228.)

THE diſruption of mountains is ſometimes exceedingly tremendous: we have had accounts of ſome of theſe ſoon after their happening. A great part of the mountain of Diableret, in the diſtrict of Valais, in France, ſuddenly fell down, in the month of June, 1714, between two and three o'clock in the afternoon, the weather being very calm and ſerene. It was of a conical figure, and deſtroyed fifty-five cottages in its fall; fifteen perſons, together with about an hundred beaſts, were all cruſhed beneath its ruins, which covered an extent of a good league ſquare. The duſt it occaſioned, inſtantly covered all the neighbourhood in darkneſs. The heaps of rubbiſh were more than three hundred feet high. They ſtopped the current of a river that ran along the plain, which is now formed into ſeveral new and deep pools, or rather lakes. There appeared through the whole of this rubbiſh, none of theſe ſubſtances that ſeemed to indicate that this diſruption had been made by means of ſubterraneous fires. See Hiſt. de l'Academie des Sciences, p. 4. 1715. It is probable the baſe of this rocky mountain was rotted and decayed, and thus fell, without any other cauſe. In the ſame manner alſo, in the year 1618, the town of Pleurs, in France, was buried beneath a rocky mountain, at the foot of which it was ſituated.

Theſe accidents, and many more that might be enumerated of the ſame kind, have been produced by various cauſes: by earthquakes, as in the mountains at Cajeta; or by

being decayed at bottom, as at Diableret. But the moſt general way is, by the foundation of one part of the mountain being hollowed by waters, and, thus wanting a ſupport, breaking from the other. Thus it generally has been found in the great chaſms in the Alps; and thus it almoſt always is known in thoſe diſruptions of hills, which are known by the name of *land-ſlips*. Theſe are nothing more than the ſliding down of an higher piece of ground, diſrooted from its ſituation by ſubterraneous inundations, and ſettling itſelf upon the plain below. There is not an appearance in all nature that ſo much aſtoniſhed our anceſtors, as theſe land-ſlips. In fact, to behold a large upland, with its houſes, its corn, and cattle, at once looſened from its place, and floating, as it were, upon the ſubjacent water; to behold it quitting its ancient ſituation, and travelling forward like a ſhip in queſt of new adventures; this is certainly one of the moſt extraordinary appearances that can be imagined; and to a people ignorant of the powers of nature, might well be conſidered as a prodigy. Accordingly, we find all our old hiſtorians mentioning it as an omen of approaching calamities. In the preſent age, however, as nature is better known, ſuch an appearance has excited no ominous apprehenſions; but has given riſe to ſome ridiculous law-ſuits about whoſe the property ſhould be; whether the land which has thus ſlipt, ſhould belong to the original poſſeſſor, or to him upon whoſe grounds it has encroached and ſettled. A circumſtance of this nature happened a few years ſince to a vineyard near Damaſcus in Syria, which deſcended upon another vineyard which lay below it; each of the proprietors made their claim, and the Cadi, or Turkiſh Judge, determined with great equity, that the vineyard which had moved its ſituation ſhould be equally divided betwixt them.

In the lands of Hatberg in Ireland, there ſtood a declivity, gradually aſcending for near half a mile. In the year 1713, on the tenth of March, the inhabitants perceived a crack on its ſide, ſomewhat like a furrow made with a plough, which they imputed to the effects of lightning, as there had been thunder the day before. However, on the evening of the ſame day, they were ſurpriſed to hear an hideous confuſed noiſe iſſuing all round from the ſide of the hill; and their curioſity being raiſed, they reſorted to the place. There, to their amazement, they found the earth, for near five acres, all in gentle motion, and ſliding down the hill upon the plain below. This motion continued the remaining part of the day, and the whole night; nor did the noiſe ceaſe during the whole time; proceeding, probably,

probably, from the attrition of the ground beneath. The day following, however, this ſtrange journey down the hill ceaſed intirely; and above an acre of the meadow below, was covered with what before compoſed a part of the declivity. See Phil. Tranſ. vol. iv. p. 250. Theſe ſlips, when the ſide of a mountain ſeems to deſcend, happen but very ſeldom. There are ſome of another kind, much more common; and as they are always ſudden, much more dangerous, *Alps are ſnow-ſlips*, well known and greatly dreaded by travellers in mountainous countries. It often happens, that when ſnow has long been accumulating on the tops and on the ſides of mountains, it is ſuddenly borne down the precipice, either by means of tempeſts, or by its own melting. At firſt, when looſened, the quantity in motion is but ſmall; but it gathers as it continues to roll; and, by the time it has reached the habitable parts of the mountain, it is generally grown of enormous bulk. Wherever it rolls, it levels all things in its way, or hurries them in unavoidable deſtruction. Inſtead of rolling, it ſometimes is found to ſlide along from the top; yet even this it is generally as fatal as before. Nevertheleſs, there was an inſtance ſome years ago of a family in Switzerland, that lived near a month, in a cottage, beneath one of theſe ſnow-ſlips. And although they were the whole time in utter darkneſs, and under a bed of ſnow ſome hundred feet deep, yet they were providentially taken out alive; the weight of the ſnow being ſupported by a beam that kept up the roof; and nouriſhment being ſupplied them by the milk of a goat, and ſome eggs from a hen, that were buried with them under the ſame ruin. But it is not parts, alone, that have thus been found to ſubſide; whole mountains have been found totally to diſappear. Pliny, lib. ii. cap. 93. tells us, that in his own time, the lofty mountain of Cybotus, together with the city of Eurites, were ſwallowed up. The ſame fate, he ſays, attended Phlegium, one of the higheſt mountains in Ethiopia, which in one night ſunk down and was never ſeen again. In more modern times, a very noted mountain in the Malucca iſlands, known by the name of the *Peak*, and remarkable for being ſeen at a very great diſtance at ſea, was totally ſwallowed up, and nothing but a lake left in its place. Thus, while ſtorms and tempeſts are levelled againſt mountains above, earthquakes and waters are undermining them below. All our hiſtories talk of their deſtruction, and very few new ones, except vaſt heaps of cinders from vulcanoes, are produced. If mountains, therefore, were of ſuch great utility as ſome philoſophers make them to man-

kind, it would be a very melancholy conſideration that ſuch benefits were daily diminiſhing. But the truth is, the vallies are fertilized by that earth which is waſted from their ſides, and the plains become richer, in proportion as the mountains decay.

(To be continued.)

LETTERS FROM MR. ANDREW FULLER.

LETTER II.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

YOU complain, more than once, of my not underſtanding the ſubject againſt which I write; and here, for ought I ſee, I muſt fall under. I confeſs I do not, nor can I underſtand what it is that you believe. Having heard and ſeen ſo much of your profeſſing to hold the doctrine of *univerſal* ſalvation, *univerſal* reſtitution, and that "all men will be finally benifitted by the death of Chriſt," I really thought you had meant ſo; and would not have imagined that with theſe pretenſions you would have avowed the notion of annihilation. Hence it was that it was in my third queſtion, though I did not as you allege, proceed upon the ſuppoſition of your denying *all future* puniſhment, yet I acknowledge I did proceed upon the ſuppoſition that you hold with no other future puniſhment than what ſhould terminate in everlaſting life. And who could have thought otherwiſe? After all the information you have ſince given me, I am ſtill ſo ignorant as not to underſtand how all men are to be finally ſaved, and yet a part of them annihilated. Neither can I comprehend how there can come a time with ſinners when he that made them will *not have mercy upon them*, on the ſuppoſition that *all puniſhment, of all degrees and duration, is itſelf an exerciſe of mercy*. (P. 10.)

Neither can I comprehend how you reconcile many things in your ſcheme with the Holy Scriptures. I have been uſed to underſtand the terms *death* and *periſh*, being oppoſed to everlaſting life, (John, iii. 16. x. 28.) as expreſſive, not of the loſs of being, but of well-being. But with you they ſignify annihilation (p. 42). The deſign of God, it ſeems, in giving his ſon to ſuffer for us, was not to ſave us from ſuffering, but merely from becoming extinct, and to perpetuate our exiſtence. And the *death* which thoſe who keep his ſayings ſhall never

never taste, (John, viii. 52.) mean the same thing; they shall exist for ever, a blessing which your scheme makes equally applicable to many who do not keep his sayings, as to those who do. And where do you find the above terms used to convey the idea of annihilation on any other subject? and from whence was this notion learned?

When we are told that *God will not contend for ever, neither will he be always wroth; for the spirit should fail before him, and the souls which he hath made*; (Isah lvii. 16.) I suppose it had been meant only of them who in the context are said to *put their trust in the Lord*; and that in the present life, seeing it was promised them that they should *possess the land, and inherit his holy mountain*, of them who were of a *contrite and humble spirit*; and not of the *wicked*, who are likened to the *troubled sea*, for whom there is *no peace*: but you consider all these promises as belonging to the same people as the threatening in ch. xxvii. 16. *He that made them will not have mercy upon them, and he that formed them will shew them no favour!*

I observe when such terms as *for ever* seem to favour your cause, they are to be taken in their utmost latitude of meaning. If it had been said of the Divine Being, He *will* contend for ever, you would have introduced your sing-song of *aionas* and *aionon*, as sometimes meaning only a limited duration; but seeing it is said he will *not* contend for ever, here the word must be understood of duration without end. You must excuse me, however, if I for once avail myself of your critical labours, and remind you that *for ever* in this passage refers merely to the present life, as the context plainly shews.

I never imagined, till I saw it in the writings of Universalists, that *finishing transgression* and *making an end of sin*, Dan. ix. 24. had any reference to what was to be done after the resurrection and the last judgment; and especially since what is there predicted was to be accomplished within *seventy weeks*, or four hundred and ninety years from the time of the prophecy.

I have been used to think that the mediation of Christ was not on behalf of fallen angels, whose nature he took not on him, of whose salvation the Scriptures are silent, and whose own ideas are, that they have nothing to do with them, Matt. viii. 29. But according to your reasonings, they also must be either saved or annihilated; yea, they must have at least the offer of salvation, otherwise their present and future sufferings would not be in mercy, which you consider as belonging to all punishment whatever.

It

It had been usual with me to think that the triumph of mercy, in the day of retribution, as described in James, ii. 13. Psalm lxii. 12. respected another description of people than those who were to receive *judgment without mercy*, namely, those that should *so speak and so do as they that should be judged by the perfect law of liberty*: but you have found out a scheme, it seems, in which these opposites are united in the same persons; and in which the ungodly, while receiving *judgment without mercy*, have no judgment but what is *in mercy* (P. 10). Is it surprising, Sir, that a man of plain and ordinary capacity should be at a loss to understand such things as these?

It would not have occurred to me that an argument could have been drawn from the threatenings of God to Israel in the present life, (Lev. xxvi.) to what shall be done to the ungodly world in the life to come: yet so it is (p. 43.); and the ground on which the analogy is justified, is the *immutability* of the Divine character. But whatever the immutable character of God requires to be done, must be done alike in all ages, and to all people: whereas, what was there threatened to Israel was not done at the same time to other nations, nor has it been done since to any nation beside them. Amos iii. 2. Acts xvii. 30. There is nothing in it analogous to his dealings with mankind, unless it be the general idea of his "making use of natural evil to correct moral evil." This being known to be the case on earth, you "cannot but think it must be the design of future punishment." Such is the whole of your argument, which you recommend to my "serious consideration!" But how if, on the other hand, I should say, though natural evil be used on earth to correct moral evil, in society at large, yet it is not always sent for the purpose of correcting the parties themselves. We have no proof that the men of Sodom were destroyed by fire, or Pharaoh drowned in the sea, for their good; therefore, I cannot but think there is a similar design in future punishment.

I always supposed that the sense in which God is said to be *the saviour of all men*, especially of them that believe (p. 44), was that in which the apostle there put his *trust* in him, namely, as the God of providence, whose care is extended to all his creatures, but especially over believers.

I have read of the *dispensation of the fulness of times*; but the idea never occurred to me that these times were to be understood of ages beyond the last judgment. I have no doubt but the "gathering together in one all things in Christ, both which are in heaven, and which are on earth," will be accomplished,

and

and that within the limits of *time*. If it be done, as you allow it will (p. 10), by the time "that he shall have put down all rule, and all authority, and power, and shall have subdued all things unto himself," it will be done by the time that he shall have raised the dead, and judged the world; for THEN is this work described as being accomplished. 1 Cor. xv. 24.

In reading the account of the *new heaven and new earth* in the xxi chap. of the Revelations, I find amongst other things it is said, *there shall be no more death*, and afterwards *no more curse*; but I should not have thought of these things being applied to the universe at large, but merely to the inhabitants of that blessed state; and the rather seeing it is said in the same chapter that *the fearful and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have* THEIR PART *in the lake which burneth with fire and brimstone, which is the second death*. Neither could I have supposed it possible from such a representation of the *second death*, to conclude that it consisted in annihilation.

By the *times of the restitution of all things* (Acts iii. 21), I have been used to understand the times of the resurrection and the last judgment: for that till then, and no longer, will Christ be detained *in the heavens*. Whenever Christ descends from heaven, then, according to Peter, will be the times of the restitution of all things: but this will be previous and in order to his raising the dead and judging the world (1 Thes. iii, 16.). Consequently these are the times of which the apostle speaks. The utter overthrow which will be then given to the kingdom of Satan by the general conflagration (2 Peter, iii, 12), the destruction of the last enemy, Death, by the resurrection (1 Cor. xv. 25, 26), and the final adjustment of human affairs by the last judgment (Matt. xxv. 31, 46), will be *a restitution of all things*; the empire of sin will be crushed, and the government of God completely restored.

But the *times* in which your scheme is to be accomplished must be after the final judgment; for from that period there is an *everlasting punishment* for the wicked to endure, a *lake of fire* into which they are to be cast (Matt. xxv. 46. Rev. xx. 15); and from which your restitution of all things is to recover them. Your restitution therefore, and that of the scriptures, are not the same.

You cannot conceive a restitution of all things, and of sin being *made an end of*, unless all the individuals in the creation be either reconciled to God, or annihilated; but what authority have you for such a construction of these terms? Did the

restoring

reſtoring of all things on the Meſſiah's firſt appearance (Matt. xxvii. 11), include all individuals, ſo far as it went? When God ſaid to Zedekiah, *And thou profane, wicked prince of Iſrael, whoſe day is come, when iniquity ſhall have an end*, did it mean that he ſhould be either converted or annihilated? Ezek. xx. 25. And when the ſame language is uſed of the ſins of the people (chap. xxxv. 5), does it mean that they ſhould be either converted or annihilated? Rather is it not manifeſt that by *iniquity having an end* is meant that the perpetrators of it were brought to condign puniſhment, ſhut up in Babylon as in a priſon, and rendered incapable of doing further miſchief? Such will be the caſe with all the ungodly at the ſecond coming of Chriſt; and this will be the reſtoration of peace, order, and happineſs, to the reſt of the univerſe.

The doctrine of endleſs miſery appears to you to "confound all degrees of puniſhment, in giving infinite puniſhment to all." (p. 42.) You, it ſeems, can conceive of no diverſity of ſuffering, unleſs it be in duration. Will the reflection of loſt ſouls on their paſt life then be all exactly the ſame? The ſame in the objects reflected on, and conſequently the ſame in the intenſeneſs of their miſery? How groſsly abſurd, Sir, muſt be your notions of future puniſhment, to admit of ſuch an idea! Beſides, there is equal reaſon to believe that there will be different degrees of glory as of miſery. If heavenly bliſs bear any relation to the labours and ſufferings of the preſent life on behalf of Chriſt, which the Scriptures aſſure us it does (Matt. v. 12. 2 Cor. iv. 17), theſe being diverſe, that muſt alſo be the ſame. But according to your reaſoning, there can be no diverſity unleſs it be in duration: either, therefore, all degrees of happineſs muſt be confounded in giving infinite happineſs to all, or the inhabitants of heaven, as well as thoſe of hell, muſt, after a certain period, be continually diminiſhing by annihilation.

Such, Sir, are your expoſitions of Scripture. Except in the productions of a certain maniac in our own country, I never recollect to have ſeen ſo much violence done to the word of God in ſo ſmall a compaſs.

According to your ſcheme, all things work together for good to them that love not God, as well as to them that love him. Thus you confound what the Scriptures diſcriminate.

Our Lord told the Jews, that if they believed not that he was the Meſſiah, they ſhould *die in their ſins*, and whither he went they *could not come* (John, viii. 21); but according to your ſcheme, they might die in their ſins and yet be able to go whither he went, and inherit eternal life.

The

The Scriptures describe a sort of characters who shall be expected to *a certain fearful looking for of judgment* (Heb. x. 27): but this, according to your scheme, can be nothing more than annihilation. For as the case of the characters described is suggested to be irrevocable and hopeless, they cannot be punished during ages of ages *in a way of mercy*, or with a view to their recovery; and as to their being punished during this long period, and in the end annihilated, this would be contrary to all your ideas of punishment, which must always have its foundation in mercy. Hence it follows, that all this fearful looking for of judgment, amounts to no more than what atheists and infidels generally prefer, death being to them an *everlasting sleep*.

Nor is your hypothesis less at variance with itself than with the Holy Scriptures. Your notion of *temporary punishment* clashes with all your arguments drawn from the benevolent feelings of a good man. You ask, "Doth not every good man love his enemies, and forgive even the worst of them? Is there a man living whose heart is filled with the love of God that would not promote the best interest of his most inveterate foe, if it lay in his power? And hath not God more love than the best of men? And are not his wisdom and his power equal to his love?" (p. 74.)

In return I ask, Is there a man living whose heart is filled with the love of God that would be willing that his worst enemy should be cast into hell for ages of ages, or for a single age, or even a single day, when it was in his power to deliver him from it? But God hath more love than the best of men, and his wisdom and power are equal to his love; consequently there will be no future punishment.

Your notion of annihilation will also contradict the greater part of your pretensions. You talk of *universal* salvation, but you do not believe it: for a part of the human race are to be given up as incurables to annihilation. You plead the v. chap. to the Romans in favour of your doctrine, contending that *justification of life* will be as extensive as *condemnation*, but you believe no such thing; for a part of those who are condemned, instead of being justified and saved, will be given up as incurables to annihilation. You think you see *times* beyond the last judgment, in which *all things*, or rather as you understand it, *all persons*, are to be gathered together in Christ, and reconciled by the blood of his cross: howbeit you mean not so, neither doth your heart think so, for a part of them will be struck out of existence, and who can therefore be neither gathered nor reconciled. You pretend to unite the opinions of

Calvinists and Arminians: the former you say render the death of Christ effectual, but limit its design to a part of mankind: the latter extend it to all, but consider it as ineffectual; while you maintain that it is designed for all, and effectual to all. (p. 70, 71.) But this is mere pretence; you believe no such thing; for a part of mankind are to be at last annihilated. By an anecdote which you have inserted in p. 65, of your Miscellany, you flatter yourself that you have fastened a difficulty on a Mr. R. from which he cannot extricate himself, but by embracing your doctrine. But neither could he if he did embrace it: for you no more believe that God will save all mankind, than Mr. R.

You pretend to urge it as a difficulty on me, that "either God *cannot, or will not make an end of sin*; that there is not efficacy enough in the blood of Christ to destroy the works of the devil; or else that the full efficacy of the atonement is withheld by the divine determination:" (p. 44.) But it is all pretence. If it be a difficulty, it equally bears upon your own hypothesis as upon mine. If Christ died with an intention to save all, why are not all saved? Why must a number of them be annihilated? Is it because God *cannot* bring them to repentance and salvation, or because he *will not*? Is there not efficacy enough in the blood of the cross to destroy the works of the devil, without his having recourse to a mere act of power, an act which might have been exerted without that blood being shed? or is the full efficacy of the atonement withheld by the divine Determination?

I am, Sir, with sincere good will,

Yours, &c.

KETTERING,
AUGUST 9, 1799.

ANDREW FULLER.

TO CANDIDUS.

SIR,

TRUSTING to the evidences of your being a sincere enquirer after truth, which are apparent in your "Remarks on the Person of Christ," I would, with the permission of the Editor, make a few observations upon some passages in the paper just mentioned.

Your first position is what no Christian can deny---"God is invisible." In this, I apprehend, you mean to be understood in the plain and literal sense of the words, "No man hath seen God at any time, or can see him." Your fourth position states, that "The invisible God is become visible in the person of Christ, who is God with us."

Now,

Now, Sir, may I, without offence, ask you, Is not this a contradiction of your first position? Nay, does it not contain, *within itself*, a direct contradiction? The *invisible* God is become *visible*," &c. seems to be a contradiction in terms."

In proof of this you say, "The eternal power and godhead are made visible by the works of creation;" but the conclusion of your sentence shews that in this place you use the word "visible" in a figurative sense, and not as I apprehend you to have used it in your position or statement of what you intended to prove. There I suppose you to use the word "*invisible*" strictly and literally, and of course the word "*visible*" also.

The conclusion of your sentence is, "all which *imply* such a cause of their existence." Now surely to *imply* a cause, and to make that cause visible, are two very different things.—— This writing *implies* a writer, but does not make the writer *visible*.

When Jesus Christ saith, "he who hath seen me, hath seen the Father," it appears to me, that he speaks figuratively, and so it appeared to the apostle John, otherwise, would that evangelist have asserted, "No man hath seen God at any time?"

I take such expressions as these, that "Jesus Christ is the brightness of God's glory," and "the express image of the Father," to be incontrovertible proofs that he is *not* the Father. And if Jesus Christ were now upon earth, still your first position would be true---still we might say, *God is invisible*.

If it be said, "God was manifest in the flesh," it may also be said, God is manifest in the sun, moon, and stars, and in all the works of creation. But, Sir, your fourth position wants the support of fact and possibility, for it runs thus---"The invisible God is become visible *to us* in the person of Christ." Now, Sir, where is the person of Christ? To which of us is the person of Christ visible? And by what means is it possible for you or me, or any Christian, to *see* the person of Christ?

I know of but one way of answering the questions I have put, and that is,——"We cannot tell."

But the solution of this difficulty, or rather a plain statement of the real truth, is made by the apostle John, in a passage you have alluded to.---

John, i. 18. "No man hath seen God at any time; the only begotten son which is in the bosom of the Father, he hath *declared* him."

I presume it is not necessary to add any thing to these words to prove that God is no more *visible* now, in the literal sense of

the term, than he was before the appearance of our Saviour.'

I remain, with all good wishes,

Yours, &c.

SOPHRONIUS.

ON REPROBATION.

LETTER III.

DEAR SIR,

IF it can be proved from the Scriptures, that God loves men when in a state of reprobation---that, viewed in that state, he gave his own son to die for them---that he actually took some of those who had been in a state of reprobation to be a people for his name---that some who had been in that dreadful state were called by the gospel, and when called were spoken of as the elect of God, it will follow, that reprobation does not intend God's totally giving up his creatures so as never after to employ any means for their recovery, nor by any means imply a cessation of his love to them---that a state of reprobation is not an irremediable state---and that, so far from election and reprobation being twin doctrines, the same individuals have been reprobates and elect persons at different times. These things I shall attempt to prove.

The gentiles at large were once given over of God, for Paul says, "God gave them over to a reprobate mind," Rom. i. 28. This giving over of the gentiles was not the effect of an unconditional decree, but occasioned by their own conduct, as the apostle shews in the context. It was not the rash act of an infuriated being, whose anger had got the better of his love, and turned it into enmity and hatred; for then it would have been unworthy of God, and utterly irreconcilable with the character which he hath given of himself in the Scriptures; but the righteous act of that being who is *love*, and who never can act but from love, because he cannot act but from himself; consequently, his giving them over to a reprobate mind must, as a link in the great chain of his dispensations, be subservient to an end worthy of his infinite wisdom and goodness. If we cannot clearly see how this giving over the gentiles to a reprobate mind can ultimately subserve his immutable design of making them all pure and happy, it is because we cannot fully trace the connection between that circumstance and other parts of the amazing plan of Divine operations.

Could

Could we bring no particular proof of God's love to the reprobate, the general evidence arising from the representation which the Scriptures give of his Divine character, might be deemed sufficient to prove, that they, as well as the elect, must be loved by him. He whose unalterable nature, whose very being is declared to be love, who is acknowledged to have once loved all his creatures, and to have formed them for happiness, who is also acknowledged to be incapable of changing either his nature or his designs, however in infinite wisdom he may see fit to vary his dispensations, must surely continue to love and design the happiness of all his creatures, even when, for wise purposes, he leaves them in a state of reprobation. But we have particular and positive evidence, that this is the case, John, iii. 16. "God so loved the world, that he gave his only begotten son," &c.; the *world* must include the gentiles, who had been given over to a reprobate mind; as he loved the world, he must of course love those who had been so given over; as he sent his son to be the saviour of the world, it follows, that he sent him to be their saviour; as Christ gave himself a ransom for *all*, it follows, that he gave himself a ransom for the reprobate as well as the elect; and that, as he is a propitiation for the sins of the whole world, he is a propitiation for the sins of the former as well as for the sins of the latter. Thus it appears, that God loves and has made provision for the salvation of the reprobate, notwithstanding their being in a state of reprobation.

As when the apostle speaks of God's giving the gentiles over to a reprobate mind, he speaks of the gentiles at large, and, notwithstanding this, the gospel was afterwards sent to them, and many of them saved by it, this is proof positive that those who are given over by God, and left in a state of reprobation, may afterwards be delivered, and brought to a state of purity and happiness. The gospel was sent to the reprobate gentiles, to take out of them a people for the name of God, Acts, xv. 14.; and those who were so taken we find in all the epistles spoken of as the elect of God: it follows, that as a part are taken and made first-fruits to God and the Lamb, the rest may all be ultimately recovered and included in the great harvest, of which the first-fruits are an earnest. He who hath taken the one, can, in due time, take the other also. If there be no inconsistency in some being saved who had been left in a state of reprobation, what inconsistency can there be in supposing that all such will be restored? The elect being brought out of that common state of reprobation in which the gentiles at large were, seems to imply that the blessings which they are called to the enjoyment of, the relations which they

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are called to ſtand in, and the offices which they are appointed to fill, have a connection with the future recovery and happineſs of thoſe from among whom they were ſelected. At any rate theſe remarks go to prove, that a ſtate of reprobation is not an irremediable ſtate, for if ſo, how could any ever be recovered who were once in that ſtate?

God may give over his creatures for a time, leave them to walk in their own ways, and reap the bitter fruits of their own doings, that they may know by experience the dreadful conſequences of departing from him. This was the caſe with reſpect to the gentiles; but he did not totally forſake and utterly give them up to ſin and miſery; he afterwards viſited them with his mercy, and ſent his ſalvation among them: ſo he hath declared he will not contend for ever, neither will he be always wroth, Iſaiah, lvii. 16. All his works ſhall praiſe him, and his tender mercies are over all his works. Pſalm cxlv. 9, 10, and civ. 31. Rejoicing in the proſpect of that happy period, I remain, dear Sir,

Yours, &c.

WISBEACH, AUGUST 30, 1799. R. W.

HEBREW CRITICISM.

SIR,

IT has been more than once aſſerted by the enemies to revelation, that many of the ideas contained in the Scriptures are borrowed from thoſe nations which are denominated heathen; and, as a proof of the aſſertion, produce the phraſe "Lord of Hoſts," ſo frequently uſed in the Scriptures, which, it is affirmed, is an imitation of the heathens in their god Mars.

The following criticiſm, which I referred to in my laſt, has a tendency to ſhew that "Lord of Hoſts" is an improper tranſlation of the Hebrew; whether it is ſo, I leave to the judgment of your readers to determine, and remain,

Yours, &c.

W. BURTON.

1. If יהוה be a proper name of the Deity, as is generally allowed, muſt not צבאות be in appoſition with it? Proper names being incapable of regimen.

2. Is not צבאות beyond diſpute, in appoſition with אלהים in theſe ſix places, Pſalm lix. 5. lxxx. 4, 7, 14, 19. lxxxiv. 8. אלהים being in its abſolute form.

3. As

3. As the LXX. often retain the original word *sabaoth*, can they be supposed to have thought that it always signified *hosts?*

4. Is not the rendering צבאות by *hosts*, in many places, incongruous to the sense? For it is a true observation, that such epithets are generally applied to the Deity in any particular instance as are expressive of those attributes which are then displayed.

5. May we not then suppose, with good reason, that צבאות in most, if not all the places where these phrases occur is the plural, not of צבא *an host*, but of צבי *glory, beauty?* The inflection is similar to that of some other words of the like form, and of the same word in a different sense, Cant. ii. 7. and the construction may be the same with גשם נדבות *plentiful rain*, Psal. lxviii. 9. and עמך נדבות *thy people shall be willing*, Psalm cx. 3. Analogous to which, יהוה צבאות will be, THE GLORIOUS JEHOVAH.

6. By adopting this sense will there not be a peculiar beauty and elegance in several passages? Thus,

Isaiah, xxiii. 9. "The glorious Jehovah hath purposed to stain the pride of all GLORY."

Isaiah, xxviii. 5. "In that day shall the glorious Jehovah be for a crown of glory.

That well known passage in the Psalms---"Who is the king of glory? The glorious Jehovah, he is the king of glory."

See Jer. iii. 19. compared with Ezek. xx. 6, and 15. See also Deut. xxviii. 58.

CONFESSION AND DYING WORDS OF WM. MILLS.

MR. EDITOR,

THE following is the last speech, confession, and dying words of William Mills, who was some time since executed at Edinburgh for the crime of house-breaking, extracted from a pamphlet published by Henry David Inglis. As it contains the ancient faith and hope of all who have died in the truth, I presume you will have no objection to give it a place in your Miscellany, for the edification of those who have obtained like *precious faith* with the apostles in the righteousness of our God and Saviour. I am, Sir,

Yours sincerely, V. A.

I William Mills, aged about 32 years, was born in the shire of Aberdeen, of honest parents, who brought me up while I remained with them in a sober way; but my inclination being to

to travel, I left them when very young and went through many countries in the military line, in which I met with more encouragement than I could have expected. I was reputed an honeſt man, and ſuſtained a fair character, till about three years ago, being reduced to poverty by the non-payment of different ſums of money due to me, led aſide by ill company, and above all by my own deſperately wicked and deceitful heart, I followed a courſe of life the moſt openly ſinful and profane, and went on from evil to worſe, till I was at laſt left ſo far to myſelf, as to commit the crime for which I am condemned; and, condemned juſtly, for I receive the due rewards of my deeds. But though till lately, I could not have been condemned by the laws of men, I ſee myſelf all along a breaker of the law of God, as it requires perfect love to God and our neighbour, Mat. xxii. 37, 39. I ſee myſelf to have been a wilful tranſgreſſor of both theſe commandments, and all my ſins in this reſpect appear to me very dark and diſmal, and now very evil in my ſight. After I was condemned, I was ſtruck with horror from a ſenſe of my diſmal ſtate, labouring under a dreadful weight, and at the point of deſpair, through a view of the greatneſs of my ſins. In this ſituation I was viſited by ſome perſons, who I doubt not meant well; I informed them that I was very much diſturbed and felt a great weight at my heart, and wanted to prepare myſelf for another world, and that I could not get myſelf made eaſy by prayer, mourning over my ſins, and all my attempts to pleaſe God. They told me they were very glad that I felt myſelf uneaſy for my ſins, and deſired me to be buſy with God and uſe all my endeavours to make peace for myſelf with him; but I ſtill continued very uneaſy, for no prayers or tears of mine could atone for one ſingle ſin, let be ſo many. In this ſtate I remained, ſo anxious to make my heart better, that I would willingly have plucked it out of my bowels, if this would have anſwered the purpoſe, and rendered me an object worthy of pardon; but all my attempts were vain, till God was pleaſed ſo to order it, that a certain perſon came to ſee me: he aſked me how I found myſelf: I anſwered that I was endeavouring to work a very hard work, for I felt a great load at my heart; he replied, It is a very hard work indeed, if you be working any thing to make atonement for your ſins; that work is done already; it is finiſhed by Jeſus Chriſt; and whoſoever believes in this ſhall be ſaved. For proof of this, he marked down many paſſages of Scripture, and deſired me to mind God's word and not man's. Even when I firſt heard this, I was ſomewhat eaſed in my mind; but when, after examining the Scriptures,

I found

I found it to be just and true, I was so much eased of the burden at my heart, that it was almost new life unto me. Now I rejoice when I find it written, John, iii. 16, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And I account it "a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." So I see that God gave his son freely to die for our sins, because there was no other ransom could satisfy his justice, and sore provoked anger; so vile were we and full of sin, that it was necessary that God himself should be manifest in the flesh, being born of a virgin, and, by his death on the cross, suffer for us. Thus Isaiah says, chap. liii. 5. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." See the whole chapter. And in John, xix. we have an account of his sufferings, sufferings far beyond my power to describe; but in particular at the 30th verse: "When Jesus had received the vinegar, he said, it Is finished; and he bowed his head, and gave up the ghost." Now it was from *this very word* that I at first took all my joy; for I am assured that he hath completed all salvation for the guilty, and hath confirmed this by raising him from the dead, and committing unto him all judgment. I am also assured, that, "whosoever believeth on him, shall not perish;" and therefore though I am a great sinner, though I acknowledge myself to be one of the chief of sinners, yet I find I have no room for despair; nor am I locked up from God's grace, though I be chained in bars of iron. The scene before me indeed is solemn: I am just going to launch into eternity, and to face that great and terrible God against whom I have sinned, and Jesus sitting at his right hand, who is able to save and to destroy. The change will be great and the very thought of it is so affecting, that it must long ere now have deprived me of my senses, had not God, who is rich in mercy, opened mine eyes by his word and spirit, to see his glory as revealed in the gospel, that he is the just God and the saviour, and that even such a wretch as I, is fully warranted to hope in his mercy. This, and this alone, gives strength and consolation to my soul. I go to Christ my Lord and saviour, to his judgment-seat who died upon the cross for sinners; to him I commit my cause; to him I look for salvation. I am also encouraged to hope in the mercy of God from the many instances recorded in the Scriptures, such as Mary Magdalene, Zacheus, the jailor at

Philippi, and above all, the thief on the croſs, which ſo exactly applies to my caſe, that it gives me a great deal of comfort. Thus when I conſider the goodneſs of Chriſt, I love him: this leads me to call on his name, and to wiſh I could do any thing to ſerve him, or his people: and indeed it is only through the knowledge of him that all true love ariſes either to God or man. When I ponder in my mind what is recorded of the woman who kiſſed the feet of Jeſus, waſhed them with her tears, and wiped them with the hairs of her head, and what the Lord ſaid about this to Simon the Phariſee, I admire the grace of the ſaviour. I wiſh it were in my power to kiſs his feet; with what joy and tranſport would I waſh them with my tears, and wipe them with the hairs of my head? But why ſhould I ſay ſo? The bleſſed Jeſus needs none of my waſhing. It is I, a poor polluted ſinner, that need to be waſhed; and I praiſe and magnify his name, that he hath waſhed my ſoul in his moſt precious blood.

Now this is the confeſſion of my faith and hope, which I am perſuaded none who regard the Bible will diſapprove of, ſeeing I have received ſo much comfort from it, and given God's own word for the truth of all that I have ſaid; and it is my earneſt deſire, that all who ſee this, may examine the ground of my confidence, and apply to this my remedy, which will never fail.

To conclude, I die in peace with all men; heartily forgiving all who have injured me, and aſking forgiveneſs from all whom I have injured. I alſo return my hearty thanks to my lawyers and agent for their diſintereſted zeal in my ſervice; and alſo to the captain of the tolbooth, and the inner jailor, who, while they were very ſtrict and exact in their duty, behaved to me with kindneſs and compaſſion. But above all, I return thanks to thoſe who were inſtrumental, by the grace of God, in enlightening my mind in the knowledge of the Scriptures; and as I cannot expreſs what ſervice they have done me, I leave it to the Lord to recompenſe them, knowing that for his ſake they ſhewed me kindneſs.

And now, O Lord Jeſus, I turn to thee. Theſe are my laſt words: *Remember me, now that thou art in thy kingdom, and be merciful to me this day, as thou waſt to the thief who called to thee on the croſs, and grant that my ſoul may be with thee in Paradiſe, that I may be bleſſed in the enjoyment of thee* to all eternity. Amen. WILLIAM MILLS.

It may be proper to obſerve that the publiſher, Henry David Inglis, above mentioned, received from William Mills, a few

a few days before he died, the ſpeech he intended to be publiſhed, written with his own hand, in order to correct any inaccuracy, and leave out any repetition of ſentiment. The above ſpeech contains the ſubſtance of what was thus received from him; not only the ideas being exactly preſerved, but as much as poſſible, his own words being retained. This ſpeech was examined by Wm. Mills, and was ſigned by him before it was printed: and ſo anxious was he that his own ſpeech ſhould go abroad into the world, that he inſtructed the jailor to apply for an interdict againſt all printers, except the perſon employed by him; and he read over the ſpeech after it was publiſhed, on the day that he ſuffered, that he might be ſatisfied that no miſtake was committed. *(See the firſt article in the poetry.)*

THE SIGN OF THE PROPHET JONAH.

MR. EDITOR,

YOUR having been pleaſed to favour me in the publiſhing the life of Jonathan the Jew, am therefore encouraged to recommend for your inſertion, the following diſſertation on the ſign of the prophet Jonah, wrote by the ſame celebrated author; and, according to his ſtatement thereof, it appears that no part of the Sacred Writings more conſpicuouſly holds forth and illuſtrates the grand article of the Chriſtian's creed, that "God is love," that "he is good to all," and that "his tender mercies are over all his works."

This piece being now out of print, I thought it too valuable to remain in oblivion, eſpecially as it is eſteemed by ſome who have thought much upon the ſubject, to be the beſt illuſtration thereof extant.

I am, Sir, yours, &c.

JOHN CUE.

Matt. xii. 38——44.

"Then certain of the ſcribes and Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee. But he anſwered and ſaid to them, An evil and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonah. For as Jonah was three days and three nights in the whale's belly, ſo ſhall the ſon of man be three days and three nights in the heart of the earth. The men of Nineveh ſhall riſe in judgment with this generation

and ſhall condemn it, becauſe they repented at the preaching of Jonah, and behold a greater than Jonah is here."

Ch. xvi. 3, 4. "O ye hypocrites, ye can diſcern the face of the ſky, but can ye not diſcern the ſigns of the times? A wicked and adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given unto it, but the ſign of the prophet Jonah."

Luke, xi. 30. "For as Jonah was a ſign unto the Ninevites, ſo ſhall alſo the ſon of man be to this generation."

Chriſt's telling the Jews, that no ſign ſhould be given to them but the ſign of the prophet Jonah, plainly calls for our attentive conſideration of the hiſtory of that prophet. And though the reſemblance to the Meſſiah was eſpecially in his preaching repentance to the Ninevites, in conſequence of his being three days and three nights in the belly of the great fiſh* (κοιλια του κητους) yet we may find ſeveral circumſtances in the account we have of him wherein he may be conſidered as a ſign, in cloſe connection with this leading view.

SECTION I.

1. If we take notice of the city from whence Jonah came, and by which he is deſigned, we ſhall ſee the vanity of that objection which the Jewiſh leaders made againſt Jeſus being the great prophet, when they ſaid to Nicodemus with an air of triumph, "Art thou alſo of Galilee? Search and look, for out of Galilee ariſeth no prophet." John, vii. 52. For it is manifeſt that Jonah was a Galilean, of Gath-kepher, a city ſituated on the ſea coaſt of Galilee, in the portion of Zebulon; compare 2 Kings, xiv. 25. with Joſhua, xix. 13.) So in this inſtance, the Phariſees, theſe blind guides, ſhewed themſelves as groſsly ignorant of the Scriptures, as in that other quoted by Matthew from Iſaiah, xi. 1, 2. Matt. iv. 15, 16. "The land of Zebulon and the land of Naphtali, by the way of the ſea, Galilee of the gentiles: the people who ſat in darkneſs ſaw great light, and to them who ſat in the region and ſhadow of death, light is ſprung up."

2. Jonah is the firſt prophet ſent to preach repentance to the idolatrous gentiles, even as he was ſent with glad tidings of relief and enlargement to the houſe of Iſrael, by the recovery of their ancient border, when they had been reduced to the greateſt diſtreſs by their apoſtacy from the true God to the worſhip of idols, 2 Kings, xiv. 26, 27. The reaſon annexed to the

* See Parkhurſt on the word Κητος.

pro-

prophecy is remarkable---" For the Lord saw the affliction of Israel very bitter; even quite shut up and quite forsaken, and no helper to Israel. And the Lord said not that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam the son of Joash." These words may be compared with the song of Moses, Deut. xxxii. 26, &c.

We cannot consider this salvation by the hand of Jeroboam but as a sign of something further intended in these words. The Lord had said before by the prophet Ahijah, 1 Kings, xiv. 15. " The Lord shall smite Israel as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger. And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who made Israel to sin. Yet (as in the forecited place) he said not that he would blot out the name of Israel from under heaven." God then enlarged Israel unto their ancient border, as a pledge that he would not blot out the name of Israel from under heaven. Where shall we find a preservation of this name suitable to the pledge or sign given, but in the coming in of the fulness of the gentiles, together with the restoration of all the children of Abraham, when all Israel will be saved or restored? For we have little account of the ten tribes after the captivity. We find Jonah, then, first speaking relief to the corrupted house of Israel, when oppressed, shut up, forsaken, and helpless, and that as a sign and pledge of a future deliverance and enlargement: and then afterwards we find him preaching repentance to the most populous city of the gentiles then in the world. So we find Jesus preaching glad tidings " to the lost sheep of the house of Israel, to them who were sitting in darkness and in the shadow of death, and healing all that were oppressed of the devil," as an evidence of his power to give repentance and the remission of sins to sinners without difference: and then after his resurrection extending that repentance and remission of sins universally to all nations, consistent with the first gospel promise, that " the seed of the woman would bruise the head of the serpent," even the son of God, who was made manifest that he might destroy the works of the devil.

3. But when we consider Jonah, as preaching repentance to the Ninevites, we must think of him as a sign: for seeing Christ says, he was a sign to the Ninevites, even as he himself was to be to that generation, and seeing we find the Nine-

vites

vites believed God, when they heard Jonah, we muſt conſider the Ninevites as acquainted with the hiſtory of Jonah's commiſſion to them, which indeed could not fail to give full proof that God had ſent him.

4. In this hiſtory, when we view Jonah as a man, or an Iſraelite, acting according to his own temper and diſpoſition, we ſee a lively picture of that temper of mind which appeared in the ſelf-righteous Jews, in oppoſition to the Divine grace in the goſpel. On the other hand, when we view the conduct of God towards him, and the uſe he made of him, we ſee a lively ſign of the freedom and extent of the Divine grace to ſinners, which is manifeſted in the goſpel of Chriſt.

5. The account we have of Jonah in the ſhip going to Tarſhiſh is very particular, and cloſed with a remarkable effect wrought on the minds of the idolatrous mariners. The firſt view we have of Jonah in the ſhip, (tho' it did not appear to the mariners till the caſting of lots) is of a rebel againſt God, involving all the partners of his flight, (however unwittingly) in the ſame condemnation with himſelf; for they were in the utmoſt perplexity and danger, being ready to periſh, having already forfeited their merchandize to the waves; while the author of all this diſtreſs was faſt aſleep in the height of ſecurity, and utterly incapable, even when awakened, to contribute any thing towards their relief. Thus far we ſee Jonah led by his own temper and purpoſe. Next we view him under another influence; for after lots were caſt, and he was marked out by the lot falling on him, and the attention of the mariners by this means ſufficiently drawn to him, as the cauſe of the evil that came upon them, he begins to appear to them in a new character, as the ſervant and prophet not of any ſuch God as they ſerved, but of Jehovah the God of heaven, who made the ſea and the dry land; and when the men, ſtruck with new awe and fear, applied to him for directions, what they ſhould do to him or for him, he freely gives up his own life for the preſervation of theirs, ordering them to take him up and caſt him forth into the ſea, aſſuring them that upon this, the ſea ſhould be calm to them. They were very averſe from making uſe of this expedient, and inſtead of expecting any benefit, by caſting into the ſea the only perſon among them who belonged to the God of heaven, they were afraid of periſhing by the diſpleaſure of the true God, in becoming guilty of innocent blood; for they could not charge Jonah with an intention of doing evil to any of them: ſo they rowed hard to bring the ſhip to land; but finding this impoſſible, God reſiſting them by the violence of the tempeſt, they at laſt with ſubmiſſion to the

will

will of God, did as Jonah bade them, saying, "For thou, O Jehovah, hast done as it pleased thee." Immediately upon this, "the sea ceased from its raging. Then the men feared Jehovah exceedingly, and offered a sacrifice to Jehovah, and made vows." Thus every man forgot his own god, and instead of worshipping a variety of gods, as dividing among them the heavens, the sea, and the dry land, they all with one consent turned to Jehovah, the maker of all. They had been witnesses to a notable discovery of the sovereignty of the true God over the life of man, in connecting many with one transgressor, so as to make them sharers in the punishment of his sin, and in giving a marvellous deliverance to many from the very brink of destruction, by taking away the life of one person; who, according to their own confession, was with respect to them innocent, and who was the only person among them who knew and feared him. They had an awful proof of the Divine justice in its opposition to all sin, and of the fearful consequences of one act of disobedience to the will of God, as exposing many to destruction, and the impossibility of escaping this destruction by the utmost exertion of their abilities. They had likewise an astonishing discovery of the Divine mercy and compassion to miserable helpless men, when they beheld the wrath of God (appearing to them in a fearful manner in the violent raging of the sea) at once appeased, by swallowing up the victim he had appointed, even his own prophet, and who was moved to give himself up for this purpose, and who prophesied a calm to them; immediately upon his being thrown into the sea; upon which they could no longer doubt of his acting in concert with the true God in this matter. It may also be observed, that however averse the men were to this way of relief, being willing to undergo any labour and fatigue, rather than comply with it; yet when they were brought to acquiesce in the sovereign will of God, they beheld such a discovery of the glory of the true God in the whole matter, as determined to worship and serve him. May we not in this matter behold a lively sign of that discovery of God in the gospel, by which the idolatrous nations were turned from idols, to serve the living and true God?

6, Jonah's prayer in the fish's belly, leads us to think of Christ, "who in the days of his flesh, offered up prayers and supplications, with strong crying and tears, unto him that was able to restore him from death, and was heard for his reverence;" especially as those prayers are uttered in much the same words with the prayers adapted to the Messiah in the Psalms. The noticing of this may likewise explain to us the correspondence

betwixt

betwixt Jonah's being three days and three nights in the whale's belly, and Chriſt's being ſo long in the heart of the earth. For we ſhall find three nights intervening betwixt Chriſt's being mortally wounded for tranſgreſſion, when he ſaid "My ſoul is exceeding ſorrowful even unto death;" and his riſing again from the dead. And the prayers expreſſing Chriſt's agony, in the Pſalms, plainly point forth his condition in like expreſſions to that of being in the heart of the earth; as when they point him forth as laid in the loweſt pit, ſinking in deep mire, laid in darkneſs and deeps. See Pſalm lxxi. 20. And the lower parts or heart of the earth, are phraſes plainly uſed to ſignify the depth of miſery; even as being ſet on high places, ſignifies exaltation and glory: for when Chriſt ſpeaks of the deſtruction of his enemies, he ſays, "they that ſeek my ſoul to deſtroy it, ſhall go into the lower parts of the earth." Pſalm lxiii. 9. And it is plain that Jonah's prayer chiefly repreſents to us this part of Chriſt's humiliation and agony, the deadly force of which could not have been proved and manifeſted, if he had not thereby been brought down to the grave.

7. In the deliverance of Jonah we ſee a lively figure of Chriſt's being heard and reſtored from death for his reverend ſubmiſſion to the will of God. For upon Jonah's prayer, "the Lord ſpake unto the fiſh, and it brought up Jonah upon the dry land."

8. Jonah, immediately upon his deliverance, is again commanded to go to Nineveh. He goes, and denounces the Divine wrath againſt their ſins, according to his firſt commiſſion, threatening the overthrow of Nineveh. The Ninevites immediately repent. If we conſider them as acquainted with the manner of Jonah's being ſent to them, we can eaſily ſee how it came to paſs they believed God immediately on hearing Jonah; the argument upon which they repented, the view they had of God in their repentance, is indeed a moſt natural inference from the former part of Jonah's ſtory---"Who can tell if God will turn and repent, and turn away from his fierce anger that we periſh not?" When we conſider what an idolatrous city Nineveh, the head of the Aſſyrian empire, was, how came they all at once to loſe their confidence in the many gods whom they boaſted in as the promoters of their wealth and power, and their protectors in the violence that was in their hands, but by their being overawed with undoubted evidence of the ſupreme power of that God who ſent Jonah? It appears alſo that they were throughly ſatisfied of the difference of his character from that of all their gods: when, with the

moſt

moſt ſubmiſſive fear, they expreſs their ſenſe of his fierce anger againſt thoſe things wherein they thought that they had the countenance of their own gods, even every one's way, now called evil, by which we may underſtand idolatry; and the violence in their hands, the means of promoting their wealth and power. They ſhew a reverend ſubmiſſion to his ſovereignty as to the abſolute diſpoſal of them and their city, ſaying, "Who can tell if God will turn?" &c. as having no claim upon God, referring the caſe wholly to his will, who alone knew what it became him to do. Yet they have hope from an apprehenſion that there was ſuch a thing with God as turning from anger; that, if it pleaſed him, he could ſhew mercy as well as he ſhewed wrath; that there was forgiveneſs with him that he might be feared; and by this they are encouraged to cry mightily to the God of Jonah, having been made ſenſible that no God could deliver out of his hand. At the ſame time they made a full acknowledgment of the juſtice of God in their deſtruction, not only by ceaſing from what diſpleaſed God, but alſo diſclaiming all title to live, and publicly expreſſing the forfeiture of their lives, by abſtaining from all the ſupport of life, and ſitting in ſackcloth and aſhes, ſhewing the juſtice of their returning to duſt; until they ſhould obtain ſome intimation of a freſh grant of their lives from God. For whatever may be ſaid of the forty days mentioned in the threatening, it is clear, that God gave ſuch a plain intimation of his grace and forbearance to Nineveh as diſpleaſed Jonah exceedingly, and this before the time was elapſed, wherein Jonah impatiently waited without the city to ſee what would become of it.

9. Whence could the Ninevites have ſo awful and ſo juſt a view of the true God, and ſo oppoſite to the notions they had of their idols, as led them to this repentance, but from the inſtructions of Jonah? So Chriſt tells us they repented at the preaching of Jonah; and from the words of Chriſt we alſo learn that Jonah, in what befel him, was an inſtructive and perſuaſive ſign unto them of what he preached. He preached, then, what befel himſelf; and though his ſtory could not be told without the ſhameful circumſtance of his flying from the preſence of the Lord, yet there was a grandeur in his character, that appeared to the Ninevites ſo very ſtriking as influenced their repentance; to which Chriſt points when he ſays, "they repented at the preaching of Jonah, and behold a greater than Jonah is here."

10. Jonah was the meſſenger of God to Nineveh. The Divine wrath againſt ſin, of which he was a meſſenger to the Ninevites, had broken forth upon himſelf, while he ſought to ſtifle the revelation of it. God repented and turned from his wrath againſt him, miraculouſly preſerved and delivered him, and gave him a new grant of life to fulfil his commiſſion. His appearing alive then in the midſt of the Ninevites, when he preached to them, was a living demonſtration that his God was a God of great kindneſs, repenting of evil as well as fierce in his anger. So they ſay, "Who can tell, if God will repent? or cauſe a change not in his will, but in wrath will remember mercy?"

11. But then the reaſon why Jonah oppoſed the revelation of God's wrath againſt Nineveh was becauſe he knew that mercy was the ſpring of this revelation, and that mercy would be the iſſue of it. The wickedneſs of Nineveh was great, thro' their violence and want of mercy: the principles of all the wickedneſs of Nineveh, then, were found and puniſhed in Jonah; and the Divine mercy that after all relieved him, appeared very ſuitable for them; even as the event ſhewed it was for their ſake. Yea, the very declaration God made of his wrath againſt their unmerciful diſpoſition, gave a broad intimation of the oppoſite character in himſelf, and that he delights in mercy. And when this view of God, which led them to repentance, was confirmed by their eſcape from the threatened deſtruction, we may well ſuppoſe them to have been affected in ſome ſuch manner towards the true God as the idolatrous mariners were.

12. On the whole, this preaching to Nineveh, their repentance, and the reſtoring of their tranquility, and that about the time of the diſperſion of Iſrael, may be conſidered as a very proper ſign of Chriſt's coming in his kingdom, and preaching by his croſs peace to them that were afar off, even to the idolatrous gentiles, while the ſelf-righteous Jews were rejected. Here likewiſe was a ſign that reſtoration to the whole world ſhould come of Iſrael; even as Chriſt ſays to the woman of Samaria, "Salvation (or reſtoration) is of the Jews." And as the ſeverity of God is denounced againſt theſe gentiles, called to repentance by the goſpel, who ſhould not continue in the Divine goodneſs, but fall from it, ſo what is ſaid concerning Nineveh's deſtruction, in the prophecy of Nahum, is a plain prophecy of the deſtruction of antichriſt, under the ſign of Nineveh.

(To be continued.)

SELECT

SELECT SENTENCES

ON THE PROVIDENCE OF GOD.

I.

THE ſubjects of God's providence are ſometimes like the ſhip-wrecked mariner, who is brought ſafe to his deſired haven by the very ſtorms which threatened his deſtruction.

II.

The providence of God appears, to thoſe who attend to it, like a ſtream, which in ſome places a lamb may walk through, but in others an elephant may ſwim.

III.

When we look into the ways of Providence, we muſt not expect to be able to comprehend every thing at once; this is but the infant ſtate of man: the callous eaglet does not aſpire to the ſkies at once; no, ſhe makes eſſays at ſmall diſtances, and encreaſes the length of her flights by degrees, till at laſt ſhe learns to ſoar to the heavens.

IV.

When we ſee the rough ſketch of a painting, the outlines, ground, &c. in ſeeming confuſion, and the picture intended to be produced entirely hid in that confuſion, we have but a mean and indifferent opinion of it; but when in time the maſterly touches of the artiſt are put to it, the finiſhing ſtroke given it, and we behold a compleat and finiſhed piece, we then ſee the utility of the rough ſketch, and beſtow on the artiſt deſerved encomiums. Such is the way of God---obſerve, be ſilent, and adore him.

V.

It is ſaid (Rom. viii. 28.) "All things work together for good to them them that love God." They do ſo; like the compounded medicine of the phyſician---in the compoſition, perhaps, there are ingredients, which, adminiſtered by themſelves, would poiſon the patient, but when mixed judicially, work together for his good---the chaſtiſements of God are all mixed with love.

VI.

In the afflictive diſpenſations of God's providence, we ſhould, like the camel, receive our burden on our knees.

W. B.

MATHEMATICAL QUESTIONS.

Anſwer to Queſtion, P. 188.

Put $2a = 7964$ miles $=$ earth's diameter.
$b = 25020$ its circumference.
$a - x =$ height of the zone, or ſurface ſeen.

Then $2ab =$ whole ſurface, and $\frac{2ab}{10} = \frac{1}{10}$ of do. $= \overline{a - x} \times b$

$a - x = \frac{2a}{10}$ and $x = a - \frac{2a}{10} = 3185{,}6$

Again, $\frac{a^2}{x} = \frac{15856324}{3185{,}6} = 4977{,}5$ Miles.

Then $4977\frac{1}{2} - 3982 = 995\frac{1}{2}$ miles, the anſwer.

T. HEWITT.

Queſtion I.

In the high wind of November, 1795, which was N. W. a building, which faced the north-weſt by weſt, was thrown down: the building being 60 feet in length and 30 feet high, it is required to find the force of the wind acting on the ſame, by which it was overturned, ſuppoſing the wind to move with a velocity of 60 miles in an hour, which by experiment it is found to do in ſtorms.

Note. The ſpecific gravity of air to water is as 1 to 860, nearly.

Queſtion II.

It is required to find from what height a ball of a quarter of a pound weight muſt fall to have the ſame force on a plane that inclines to the horizon in an angle of 39 degrees, as another ball of half a pound, falling from the height of 14 feet, has on a plane whoſe inclination is 27 degrees.

POETRY.

POETRY.

HYMN SUNG AT THE EXECUTION OF WM. MILLS.

See p. 275.

'TIS finiſhed! the ſaviour cry'd,
When on the croſs he bow'd and died;
'Tis finiſhed! all heaven reſounds:
Th'Eternal's mercy knows no bounds!

Let's catch, my friends, the heav'nly theme,
'Tis finiſhed! let us proclaim:
Juſtice divine is now appeas'd,
God reſts in his own ſon well pleas'd.

'Tis finiſhed! ye nations hear,
Your fruitleſs labour now forbear;
By Jeſus' finiſh'd work alone,
There's acceſs to God's holy throne.

'Tis finiſhed! the work is done,
By God's own well-beloved ſon;
His work moſt perfect is, and pure,
And ſhall eternally endure.

'Tis finiſhed! the lamb once ſlain,
Is from the dead rais'd up again;
He hath aſcended up on high,
And captive led captivity.

'Tis finiſhed! now we may ſing,
Devouring death where is thy ſting?
O grave! where is thy victory?
Here's life and immortality!

'Tis finiſhed! here's food for praiſe,
Here's ſubject meet for heav'nly lays;
And God's redeem'd ſhall ever ſing,
The praiſes of th' Eternal king.

Then let us ſtill with thankful voice,
In Jeſus' finiſh'd work rejoice;
'Tis finiſhed! let us proclaim,
Eternal thanks to God's great name.

VERSES

ON THE LOVE OF GOD.

WILL heaven's king for ever frown,
For ever pour his vengeance down,
Upon the creatures he has made,
For whom he hath the ranſom paid?

Whilſt happy ſpirits ſing above,
The wonders of the ſaviour's love,
Shall others, doom'd to endleſs pain,
For ever ſigh, yet ſigh in vain?

If ſo, how ſhall the ſaviour ſee
The travail of his ſoul, and be
For ever ſatisfied, if they
Shall never riſe to endleſs day?

If ſo, how muſt the kind deſign
And energy of love divine,
To ſave mankind, be overthrown,
If damned ſouls for ever moan?

Were not all things to Jeſus giv'n,
Both things on earth and things in heav'n,
When firſt he undertook the plan,
To ſave the fallen race of man?

And ſhall ſo great a part be loſt,
In endleſs flames for ever toſt;
Beneath almighty vengeance wail,
And curſe and blow the flames of hell.

What pleaſure can to God ariſe,
Or to the bleſt above the ſkies,
To ſee in endleſs pain conſign'd,
So great a part of human knid.

Can boundleſs mercy ceaſe to flow,
Whilſt on the burning plains below,
His creatures groan beneath their pain,
And never viſit them again?

The

The friend of sinners will he be,
Spectator of their misery?
Yet unto them no pity shew?
If so, how chang'd since here below!

Can he his agony forget,
His bitter pains and bloody sweat,
Or dreadful Calvary, where he
Expir'd for them upon the tree.

Can he in endless pain behold,
The souls for whom his life was sold,
Yet grant to them no kind relief,
But leave them lost in endless grief?

Then there can no proportion be,
Between their sin and misery.
For finite crimes, infinite pains,
The thought, Jehovah's honour stains.

If all things new created be,
Then all things old shall pass away.
Thus does the word of promise run,
When all shall be in Christ made one.

If grace shall more than sin abound,
Where then shall misery be found?
It cannot be while one remains
Devoted unto endless pains.

That all mankind in Adam died;
This is a truth by few denied,
That all in Jesus Christ shall live;
This a truth but few believe.

Yet nothing is more plain reveal'd,
And by almighty promise seal'd,
That all shall in his image shine,
And in his praises all combine.

THOMAS HARRISON.

ROBESPIERRE'S EPITAPH,

Composed by Monsr. Maron, in prison, and within a few hours of being carried out to execution; when the bell-man cried the arrest of the tyrant, he immediately wrote the following lines:

Ci git un monstre abreuve de forfaits:
Tigre altere de sang, tyrant suant le crime;
Caligula, Neron, Phalaris, traits pour traits.
La foudre, helas! trop tard l'a plonge dans l'abime.

IMITATED.

Here lies a monster of the vilest kind,
Whose mind to vice and cruelty inclin'd;
A tiger fell and fierce athirst for gore,
Sweating with crimes and guilt at ev'ry pore.
Nero and Calig'la met here disgrace,
Phalaris' foulest crimes to his gave place.
Thus he: but freedom's God, in vengeance slow,
Has, by his own thunder's awful blow,
Plung'd the dread tyrant in th' abyss below.

PHILOMATH.

MONTHLY OCCURRENCES.

August 27.

IT has been officially published by the College of Commerce at Copenhagen, that his Danish Majesty has forbidden the entrance of privateers into the ports of Norway, as also the carrying in, and selling their prizes there; in case, however, of either privateers or their prizes being put in by stress of weather, they are allowed to take shelter, but must proceed to sea as soon as weather will permit.

29th. The following extract of a letter from Bristol, dated August 15, we are sorry to say, proves that the missionaries have failed in the design of spreading Christianity in the island of

of Otaheite. "In addition to the late unpleasant intelligence, respecting the missionary-ship, (the Duff) is the information we have received this morning concerning our missionaries, late at Otaheite, who have been obliged to quit that island, to escape being murdered. This account we have received from a merchant in Bristol, who has received letters from a Captain in his employ, dated the 18th of September, 1798, at Port Jackson, to which port they had brought the missionaries. The account is as follows: On the 6th of March, 1798, the Nautilus touched at Otaheite, being in want of repairs and water; the officers and crew were treated very kindly by the missionaries, receiving every assistance they could afford, after which they set sail, but in consequence of adverse winds, and damage sustained by storms, found it necessary to return to the island, where they arrived on the 24th of March; during their stay there, two seamen belonging to the Nautilus stole the boat, and deserted the vessel; the boat was recovered the next day by the missionaries, who also sent a deputation to the king, to reclaim the two deserters; when many of the natives seized the deputation, stripped them naked, and almost murdered them, which they would completely have done, had not the king's father intervened, and saved their lives. An application was in consequence made by the missionaries, to the captain of the Nautilus, requesting him to take them to Port Jackson, as they conceived their lives to be in imminent danger; to which the captain agreed, on their engaging to make good any extra expence, as to provision, and to pay him the sum of 270l. On the 30th of March, 1798, the society, consisting of eleven men, four women, and four children, with as many of their effects as the vessel would admit, went on board, and arrived safe at Port Jackson.

31st. The French frigate, La Vestale, of 36 guns, and 235 men, from St. Domingo, bound to Rochefort, has been captured by the English frigate, the Clyde, of 38 guns, commanded by Captain Cunningham. — There was a corvette, of 26 guns, in company, which made off while the Clyde was securing her prize.

September 1. The French armies have been so successful in Switzerland, that it is expected the Archduke Charles will be obliged to retire from that country; and in order to forward such a measure, the French have directed three large armies into the heart of Germany.

2nd. Intelligence was received on Saturday, of the English troops having (after one of the most furious battles that has been fought during the war, by the British soldiers) made good their landing on the coast of Holland. On Monday last every preparation was made to debark on the small peninsula, the north point of which forms the south side of the Texel. The object was to take the fort of Helder and the batteries, commanding the entrance to the Zuider Zee. At day-break on Tuesday morning, our troops were landed in flat-bottomed boats, at some distance westward of Helder. The officers and men displayed the greatest ardour, leaping into the boats, and from thence into the water, eager to reach the shore. The enemy soon assembled, and formed to oppose them; the action began immediately upon the landing, which was covered by our gun-boats, and vessels that could reach nearest the shore; the battle lasted until five in the afternoon, when the enemy retired within the batteries; our troops had then an opportunity of landing every necessary article, and to form arrangements for the attack of the fort the next day; but the enemy evacuated it in the night, after spiking the guns, leaving our troops masters of the whole peninsula, which is about eight miles long, and a mile and an half in the neck.

4th. An extraordinary gazette was yesterday morning published, with the important intelligence of the surrender of part of the Dutch fleet in the Texel; and in the afternoon another was published, with the important intelligence of the surrender of the remainder, the whole consisting of 13 ships of war, besides transports. The Park and Tower guns were fired, and

and in the evening a general illumination took place throughout London and Westminster.

5th. Private letters by the Hamburgh mail state, that Gen. Buonaparte had made good his retreat into Egypt, and had arrived at Cairo.

9th. Paris papers which have been received in town, fully confirm the report which has been in circulation some time, of the total defeat and death of the French Gen. Joubert, in Italy. Joubert had determined to give battle to Suwarrow before the troops from the siege of Mantua arrived to his aid but he was too late in executing his design, and General Kray came up in time to turn the tide of the day; the action was the most desperately contested of any during this war. Till the appearance of the Austrian General, the French and Russians fought till they fell, and both armies would have been annihilated. The battle was fought on the 15th of August, and the carnage was dreadful; it is supposed that no less than 20,000 men were killed; and although the allies were in the end successful, they were so much weakened as to be unable to take those advantages which might be expected from a victory of such magnitude. Subsequent accounts state both armies to be in the same situation as before the battle. Tortona has surrendered to the allies.

14th. The five Spanish ships which had come out of Rochefort have escaped the vigilance of Sir J. B. Warren, and have gone into L'Orient. The two squadrons were in sight of each other, but the Spaniards were so far to windward, that it was impossible to cut off their retreat.

14th. The park and tower guns were fired yesterday, to announce the capture of Seringapatam, and the fall of Tippoo Saib, who was killed in the defence of that city. This is the most important victory ever obtained with a sole view to our colonial possessions; the only power which gave us uneasiness in India is now subdued, and our power in that country seems to be more firmly fixed than ever. Lord Mornington was immediately to proceed to Seringapatam to establish a new government.

17th Accounts from Holland state another action to have been fought, in which the Dutch were defeated with the loss of 2000 men.

20th. Letters from the West Indies state Lord Seymour to have sailed from Martinique, with five sail of the line, several frigates and sloops, for the purpose of attacking the Dutch colony of Surinam, which was expected to fall immediately into his hands.

25th. Yesterday a gazette was published containing an account of the defeat of the British and Russian troops, in a general attack upon the enemy's positions on the Texel, on the 19th ult. The British and Russians lost, according to the gazette, 1500 men each.

26th. Yesterday the King went in state to the House of Peers, and opened the session of parliament.

By taking for certain those accounts which have been confirmed by the official reports of both parties, in which generally the losses are represented as less than they really are, there have been 116,400 men killed this campaign. Let these torrents of blood terrify posterity, and weigh on the memory of those who have excited a war so dreadful!

CORRESPONDENCE.

We have thought it best to insert both Mr. Fuller's letters before we begin to answer them, that the reader may have a full view of all that Mr. F. has said, before his attention is called off to the opposite side of the question. We do this in full confidence of the truth of the Universal Doctrine.

The Trial of the Witnesses of the Resurrection of Jesus being finished in this number, it will be followed with "Remarks on the Strictures," which were lately published in the Methodist's Magazine; and which will be printed so as to bind separately.

ERRATA. Our friends are requested to correct as follows in our last number: p. 242, l. 14, for "veil," read "verb." Same page and line, for "every," read "ever." P. 243, l. 13 from bottom, read "Who is Jehovah," &c.

THE

Universaliſt's Miſcellany

For OCTOBER, 1799.

NATURAL HISTORY.

(*Continued from p.* 260.)

IN contemplating nature, we ſhall often find the ſame ſubſtances poſſeſſed of contrary qualities, and producing oppoſite effects. Air, which liquifies one ſubſtance dries up another. That fire which is ſeen to burn up the deſart, is often found in other places to aſſiſt the luxuriance of vegetation; and water, which next to fire, is the moſt fluid ſubſtance upon earth, nevertheleſs gives to all other bodies their firmneſs and durability; ſo that every element ſeems to be a powerful ſervant, capable either of good or ill, and only awaiting external direction to become the friend or the enemy of mankind. Theſe oppoſite qualities, in this ſubſtance in particular, have not failed to excite the admiration and inquiry of the curious.

That water is the moſt fluid penetrating body next to fire, and the moſt difficult to confine, is inconteſtibly proved by a variety of experiments. A veſſel through which water cannot paſs may be ſaid to retain any thing. It may be objected, indeed, that ſyrups, oils, and honey, leak through ſome veſſels that water cannot paſs through; but this is far from being the reſult of the greater tenuity and fineneſs of their parts; it is owing to the roſin with which the wood of ſuch veſſels abounds, which oils and ſyrups have a power of diſſolving; ſo that theſe fluids, inſtead of finding their way, may be more properly ſaid to eat their way through the veſſels that contain them. However, water will at laſt find its way through theſe, for it is known to eſcape through veſſels of every ſubſtance, glaſs only excepted. Other bodies may be found to make their way out more readily, indeed; as air, when it finds a vent, will eſcape at once; and quickſilver, becauſe of its weight, quickly

penetrates through whatever chinky veſſel confines it; but water, though it operates more ſlowly, yet always finds a more certain iſſue. As for inſtance, it is well known that air will not paſs through leather, which water will readily penetrate. Air alſo may be retained in a bladder, but water will quickly ooze through; and thoſe who have been moſt accurate upon the ſubject pretend to ſay, that it will paſs through pores ten times ſmaller than air can do. Be this as it may, we are very certain that its parts are ſo ſmall, that they have been actually driven through the pores of gold. This has been proved by the famous Florentine experiment, in which a quantity of water was ſhut up in a hollow ball of gold, and then preſſed with an huge force by ſcrews, during which the fluid was ſeen to ooze out through the pores of the metal, and to ſtand like a dew upon its ſurface.

As water is thus penetrating, and its parts thus minute, it may eaſily be ſuppoſed that they enter into the compoſition of all bodies, both vegetable, animal, and foſſil. This the experience of every chymiſt convinces him of; and the mixture is the more obvious, as it can always be ſeparated by a gentle heat from thoſe ſubſtances with which it had been united. Fire, as was ſaid, will penetrate where water cannot paſs, but then it is not ſo eaſily to be ſeparated; but there is ſcarce any ſubſtance from which its water cannot be divorced. The parings or filings of lead, tin, and antimony, by diſtillation, yield water plentifully; the hardeſt ſtones, ſea ſalt, nitre, vitriol, and ſulphur, are found to conſiſt chiefly of water, into which they reſolve by force of fire. "All birds, beaſts, and fiſhes," ſays Newton, "inſects, trees, and vegetables, with their parts, grow from water, and by putrefaction return to water again." In ſhort, almoſt every ſubſtance that we ſee, owes its texture and firmneſs to the parts of water that mix with its earth, and deprived of this fluid it falls away into a maſs of ſhapeleſs duſt and aſhes.

From hence we ſee, as was above hinted, that this moſt fluid body, when mixed with others, gives them conſiſtence and form. Water, by being mixed with earth or aſhes, and formed into a veſſel, when baked before the fire, becomes a *copal* remarkable for this, that it will bear the utmoſt force of the hotteſt furnace that art can contrive. So the Chineſe earth, of which porcelane is made, is nothing more than an artificial compoſition of earth and water, united by heat, and which a greater degree of heat could eaſily ſeparate. Thus we ſee a body, extremely fluid of itſelf, in ſome meaſure aſſuming a

new

new nature, by being united with others, we see a body, whose fluid and diffolving qualities are ſo obvious, giving conſiſtence and hardneſs to all the ſubſtances of the earth.

From conſiderations of this kind it was that Thales, and many others of the antient philoſophers, held that all things were made of water. But there was an older philoſopher than any of them, who was of a ſimilar opinion, and who thus deſcribed the fifth day of creation: "God ſaid, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind."

Van Helmot made an experiment, by diveſting a quantity of earth of all its oils and ſalts, and then putting this earth ſo prepared into an earthen pot, which nothing but rain water could enter, and planting a willow therein; this vegetable ſo planted grew up to a conſiderable height and bulk, meerly from the accidental aſperſion of rain water, while the earth, in which it was planted, received no ſenſible diminution. From this experiment he concluded, that water was the only nouriſhment of vegetables; and that vegetables being the nouriſhment of animals, all organized ſubſtances, therefore, owed their ſupport and nouriſhment only to water. Perhaps this was concluding too much from ſuch an experiment, for water itſelf is impregnated with earthy particles; and it appears that it conveys ſuch particles into the pores of vegetables, as well as increaſes them by its own bulk. Dr. Woodward found that water affords ſo much leſs nouriſhment, in proportion as it is purified by diſtillation. A plant in diſtilled water will not grow ſo faſt as in water not diſtilled; and if the ſame be diſtilled three or four times over, the plant will grow but very little. So that water, as ſuch, does not ſeem to be the only nouriſhment of vegetables, but alſo the vehicle which contains numerous nutritious particles and carries them through all parts of the plant.

Water, in its pure ſtate, may ſuffice to extend or ſwell the parts of a plant, but it affords vegetable matter only in a moderate proportion. Philoſophers all agree that water, ſuch as we find it, is far from being a pure, ſimple ſubſtance; the moſt genuine which we know of, is mixed with exhalations and diſſolutions of various kind, and no expedient that has been hitherto diſcovered is capable of purifying it intirely. If we filter and diſtil it a thouſand times, Boerhaave ſays, it will ſtill depoſit a ſediment, and by repeating the proceſs we may evaporate

porate it intirely away, but can never totally remove its impurities. Some, however, assert, that water properly distilled, will have no sediment, but that the little white speck which is found at the bottom of the still, is a substance that enters from without. See Hill's History of Fossils. The learned Father Kircher used to shew a phial of water that had been kept for fifty years, hermetically sealed, during which time it deposed no sediment, but continued as transparent as when first put in. How far, therefore, it may be brought to a state of purity by distillation is not determined, but we are certain that all such water as we every where see is a fluid, in which plants, minirals, and animals, are all found confusedly floating together.

Rain water, which is a fluid of Nature's own distilling, and which has been raised very high in the air by evaporation, is, nevertheless, a very mixed and impure substance. Exhalations of all kinds, whether salts, sulphurs, or metals, make a part of its substance, and tend to increase its weight. If we gather the water that falls after a thunder-clap in a sultry summer's day, and let it settle, we shall find a real salt sticking at the bottom. In winter, however, its impurities are fewer, but still may be separated by distillation; but as to that which is generally caught pouring from the tops of houses, it is particularly foul, being impregnated with the smoak of chimneys, the vapour of the slates and tiles, and with other impurities that birds and animals may have deposited there. Besides, though it should be supposed free from all these, it is mixed with a quantity of air, which after being kept for some time will be seen to separate.

Spring-water is next in point of purity. This, according to Dr. Halley, is collected from the air itself; which being sated with water, and being condensed with the cold of the evening, is driven against the tops of the mountains, and there being collected, it trickles down the sides, into the cavities of the earth, and running for a while under ground, bubbles up in fountains upon the plain. This, having made but a short circulation, has generally had no long time to dissolve or imbibe any foreign substances by the way.

River water is generally more foul than the former; wherever the stream flows it receives a tincture from its channel. Plants, minerals, and animals, all contribute their share to add to its impurities; so that such as live at the mouths of great rivers, generally are subject to all those disorders which contaminated and unwholesome waters are known to produce. Of all the river-water in the world, that of the Indus, and the Thames, are said to be the lightest and most wholesome.

The

The impureſt freſh water that we know of, is, that of ſtagnated pools and lakes; which, in ſummer, may be more properly conſidered as a jelly of floating inſects than a collection of water. In this, millions of little reptiles, undiſturbed by any current, which might cruſh their frames to pieces, breed and engender. The whole teems with ſhapeleſs life, and only grows more fruitful by increaſing putrefaction.

(*To be continued.*)

ON THE RESTORATION.

In a Letter to a Calviniſt Friend.

SIR,

SINCE I have had the happineſs to be acquainted with you, I have witneſſed repeated proofs of your real friendſhip; but ſince I have profeſſed the doctrine of the reſtoration of all things, you have manifeſted your great concern for my beſt intereſt, in that you have taken every opportunity of ſpeaking to me on the ſubject, in order to convince me that what I have received is contrary to truth. Believing that you have acted from the beſt of motives, I return my grateful acknowledgements, though I am far from being convinced that it is contrary to truth. It is my deſign in this letter to make a few remarks on the argument you offered to my conſideration, Evangelical Magazine for March, 1794, page 99. Imlah, after ſtating the Reſtoration, obſerves, that the words in Matt. xxvi. 24. on which he grounds his argument, "do not make part of a figurative deſcription, &c. but a plain recital of facts." Admitting this, it will not prove that every word in the paſſage is to be taken according to its literal import; a text nearly parallel we find in Gen. vi. 6. "And it repented the Lord that he had made man upon the earth, and it grieved him to his heart." Theſe words make part of a plain recital of facts as well as the others, but to take them according to their literal import would deſtroy the immutability of God: all ſuch paſſages muſt be compared with other parts of the word of God, and alſo with the attributes of God, for God cannot contradict himſelf, neither doth his word. Imlah ſays, "The words muſt be underſtood according to their literal import." But is it poſſible thus to underſtand them? Can we conceive that there can be any real good in not being born? No more than there can be virtue in nonentity. It is plain that the words

may

may as well be applied to all the non-elect as to Judas, and to take them in the sense in which Imlah understands them, would amount to this, that it would have been better if they had never been created. Let us then consider, why did God create them? The answer must be this: 1. He created them for his own glory. 2. For the good of the creature created, in conjunction with his glory. Now that he created all things for his glory, is a proposition which none can deny who believe the word of God. "I have created him for my glory.—The Lord hath made all things for himself.—All things were created by him, and for him." In consideration of God being the Creator he is praised in heaven; they say, "Thou hast created all things, and for thy pleasure they are, and were created." If God had not his own glory in view in creating every man, what can we suppose was his motive? No reason can be given. The good of the creature created in conjunction with his glory, appears to me to be another motive in God to create man, yea, every man; if it was not so, why are all called upon by God himself to praise him for giving them a being? In the 67th Psalm, all are called upon to make a joyful noise unto the Lord, to serve him with gladness, and come before his presence with singing. The 3d verse contains the reason or ground of the exhortation, "Know ye, that the Lord he is God, it is he that made us, and not we ourselves;" and in the 5th verse it follows, "For the Lord is good." Mr. Charnock observes, "The displaying his goodness, was the motive and end of all his works of creation and providence." There is not a man on the face of the earth but is bound to bless God for his creation. "We bless thee for our creation." To this it is objected, that because man sinned against God, therefore his being is a curse. To this I reply, God saw that man would fall; he knew it from eternity; he had power to have prevented it, had it been his pleasure; he saw best to permit sin to enter into his creation. Mr. Foplady in his sermon on the Creed of Devils, says, "The origin of evil, whether amongst angels or men, is the most difficult question, perhaps the most mysterious part of the Divine conduct that ever presented itself to human investigation; and though clouds and darkness are the seat of his residence, yet wisdom, goodness, and mercy, were certainly the motives of its permission."

Bishop Usher observes, "The fall of man came not to pass by the bare permission of God, but also by his permissive decree, thereby to make way for the manifestation of his power, justice,

justice, and mercy." We must not infer that God was cruel in permitting sin, for that would destroy his goodness; neither was he unwise, for that would destroy his wisdom: infinite goodness, infinite wisdom, saw best so to do: God saw best to continue the work of creation. After the fall he commanded them to "increase and multiply, and replenish the earth;" though the materials of which my body is composed were part of the six days work, yet my being brought into existence may be properly called a continuation of creation. "The people which shall be created shall praise the Lord." Psal. 102. 18. We must say but that it was best to continue the race of man since God saw it best. Should it be said, God saw best to bring the non-elect into the world not for their good but for the good of the whole; I reply, that it is plain that they were wholly passive in the matter, and as they are called upon by God to praise him for giving them a being, this I think argues that the design thereof was for their good in connection with God's glory. Besides, the scriptures of truth inform us, "that the Lord is good to all, and his mercies, his tender mercies are over all his works." But if the design of their creation was not for their good, but for the good of the whole, it could not with truth be said that his tender mercies were over ALL his works, but only over PART, and his wrath over all the rest for the good of the whole.

Mr. Fuller, in his excellent treatise, intitled, Calvinistic and Socinian Systems Compared, &c. has attempted to prove, that the future punishment of the wicked is not for their good but for the good of the whole. "How do we know, says he, but while their smoke ascends up for ever and ever, all the rest of the intelligent universe shall hear and fear, and do no more so wickedly." Does Mr. F. here mean that the righteous in heaven will be kept in their state of obedience by seeing the smoke and hearing of the torment of the wicked? If this is not his idea I cannot tell what is; for while the wicked are in torment where will the rest of the intelligent universe be? In glory, sure; and are these to hear and fear? How contrary to the nature of evangelical obedience, which springs from a principle of love, perfect love which casteth out fear! But to return; Imlah says, "The advocates for universal salvation are reduced to this dilemma, either they must on the one hand suppose that the joys of heaven are so poor and mean as not to compensate for a limited state of suffering, or on the other hand admit that Judas will be eternally excluded from heaven." But cannot Imlah perceive the dilemma into which

he

he is brought? Either he muſt on the one hand admit, that when God created Judas he did that which he had better not done, or on the other hand take the words in a limited ſenſe. "There is no arguing ſucceſsfully againſt matter of fact," ſays Imlah. True; therefore if it was beſt that God created every man, it could not have been better if he had not made them. To ſay that God had better not have created any creature which he has created, is to diminiſh both the wiſdom and goodneſs of God in creation. There never was a man brought into exiſtence but God ſaw beſt to give that man a being, for he is perfect in all his ways, and in wiſdom has he made all his works. Therefore it appears to me that the paſſage under conſideration muſt be taken in a limitted ſenſe, for it is impoſſible to underſtand it according to the literal import of the words, without contradicting both the word and attributes of Jehovah. Do you think it conſiſtent with truth to repreſent the conduct of God towards the non-elect, as thus addreſſing them? "I created Adam, your father, holy and happy; I ſaw beſt to leave him to himſelf, and permit him to fall; yea, it was my permiſſive decree that he ſhould fall under all the circumſtances of the fall; I ſaw beſt to bring you into the world. It is true, there is ſalvation provided; the death of Chriſt, in point of merit, is ſufficient for the ſins of the whole world. But it is not ſo ordered; the elect only are redeemed, you therefore are paſſed by, and left to periſh; yet, know that I am good to you, and my mercies, my tender mercies are over you all; I therefore command you to praiſe me for giving you a being, though I muſt tell you that I repent, and am grieved to my heart for that I have created you; for it had been good for you if you had never been born." Can we, dare we ſay, that the conduct of God will amount to ſuch a declaration? Is it reaſonable for him to command praiſe for that which is no bleſſing but a curſe? Is it agreeable to his known wiſdom? Is it agreeable to his declared goodneſs? Do you think our Lord meant to impeach his own divine wiſdom in giving Judas exiſtence when he ſaid, "it had been good for that man if he had never been born?" For, obſerve, he does not ſay, it had been good if he had died before he knew good from evil, &c. but good if he had not been born, *i. e.* good if he had not been created; ſo that it is a reflection on the Creator; but God is perfect in all his works, and he has made nothing but what was really beſt to be made. I muſt therefore, from theſe conſiderations, conſider the words as expreſſive of the predicament in which he then ſtood, without having any reference

to

to the reſtoration of all things, and therefore do not teach us that the whole exiſtence of Judas is to be conſidered as a curſe. Thus having given you my thoughts on this ſubject, I ſhall conclude my letter with a few curſory remarks. God was infinitely wiſe in the creation of all things, not leſs wiſe in permitting man to fall, though ſin cannot be for the beſt conſidering it in itſelf, but a thing ever to be abhorred; yet God saw best to permit it, becauſe he ſaw that what he intended to bring to paſs by permitting it would be for the beſt. He hath concluded all in unbelief, not to leave them in that ſtate, but for this purpoſe, that he might have mercy upon all, Rom. xi. 32. The covenant of grace was contrived from eternity, and Chriſt was appointed to be the redeemer of all that fell in Adam; therefore, as by the offence of one judgement came upon all men to condemnation, even ſo, (mark the expreſſion, *even ſo*) the free gift came upon all men to juſtification of life, Rom. v. 18. We all like ſheep have gone aſtray, and the Lord has laid on him the iniquity of us all, Iſa. liii. 6. He is the propitiation for our ſins, and not for ours only, but alſo for the ſins of the whole world, 1 John ii. 2. You will tell me that theſe expreſſions, all, the whole world, &c. mean only the elect, but I cannot think ſo; if ſuch expreſſions when applied to points of doctrine, are not to be underſtood in their proper ſenſe, how can you prove from ſcripture that God made all things, or that all have ſinned?

The elect have the firſt fruits of ſpirit, Rom. viii. 23. Thoſe redeemed from amongſt men are the firſt fruits unto God and the lamb, Rev. xiv. 4. The firſt fruits of his creatures, James, i. 18. and if the firſt fruits are holy the lump is holy, Rom. xi. 16. The elect church are called the firſt born, Coloſ. i. 18. Heb. xii. 25. Now why are they ſo called? Do the firſt fruits include the full harveſt? Do the firſt born include the whole family? Certainly the contrary. As God has made all things for himſelf, and reconciled all things unto himſelf, ſo it is a purpoſe which he has purpoſed in himſelf, that in the diſpenſation of the fulneſs of times he will gather together in one all things, Eph. i. 10. The elect ſhall have part in the firſt reſurrection, Rev. xx. 4. They ſhall riſe firſt, 1 Theſ. iv. 16, and be gathered to Chriſt at his coming, 1 Cor. xv. 23. But the end will not be till he has put down all rule, and all authority, and power; till he has put all his enemies under his feet, and ſubdued all things unto himſelf, ver. 24---28. There is a great difference between being ſubdued *by* him and being ſubdued *unto* him; but Chriſt will ſubdue even all things unto himſelf, Phil. iii. 21. He

will not only put all things under his feet, but in subjection under his feet, and leave nothing that is not put under him; but we see not yet all things put under him, Heb. ii. 8. Then shall the whole intelligent universe join in one universal song of praise to God, Rev. iv. 13.

"The whole creation join in one,
To bless the sacred name." *Watts.*

Blessed, for ever blessed be God, that he has so ordered it in his infinite wisdom, that not only of him, and through him, but also to him are all things, Rom. xi. 36. To him as a God hearing prayer shall all flesh come, Ps. lxv. 2. Through the greatness of his power shall his enemies submit themselves unto him. All the earth shall worship him, and shall sing unto his name, Ps. lxvi. 3, 4. This is some of the positive evidence in favour of the Restoration, which is not to be set aside by equivocal expressions or dogmatic assertions. My friend, it is common for people to turn aside with contempt from what they cannot refute. I do not caution you against such conduct, I do not expect it from you. I am persuaded that you will carefully read this letter, and let me have your thoughts on it, which I shall be glad to receive; and it is my fervent prayer that you may be so influenced by the spirit of truth that you may receive what is right, and what is not you may be able to refute---so refute it as may convince me of my error, and then I will own my mistake. Believe me it is truth for which I am seeking, being so fully persuaded that God has ordered all things for the best; I would not plead for any system as what pleases me best. Your's, in the bonds of the gospel,

BURWASH. THO. PAYNE.

POSTSCRIPT.

I. I believe that God is perfectly immutably holy. There is no disposition in him contrary thereto.

II. I believe the law of God is holy also---such as God is such is his law, in perfect unison with himself.

III. I believe the law of God is binding on all creatures which God has made; there is not, there cannot be, any creature without law to God. Therefore,

IV. I believe no creature can possibly answer the end of his creation while in a state of rebellion against God, violating his immutable law.

V. I believe God cannot be disappointed in his ends for which he made every creature which he has made, and therefore,

VI. I believe God will bring every intelligent creature into that state of subjection and obedience to himself, that his law demands.

JOB.

CHAPTER VII.

1 IS *there* not an appointed time for man upon the earth?
For like the days of an hireling are his days.
2 Like a ſlave will he pant *for* the ſhade;
As an hireling he will expect his pay.
3 Thus I am made to inherit months to no purpoſe,
And wearifome nights are numbered unto me.

4 Truly

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1 WHAT elſe but ſorrow is the time of man?
A hireling's life his predetermined ſpan?
2 As the tir'd ſwain pants for umbrageous eve,
To reſt from labour and his hire receive;
3 So I—but I am deſtin'd to ſuſtain
Long months of woe, and tedious nights of pain;

4 Laid

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1 *An appointed time*; more literally, *Are there not a hoſt of the wretched upod the earth?* Montanus renders this word צבא *militia*; the term is military, and is applied to the hoſt of heaven, and to an army of men. The idea that Job wiſhes to convey ſeems to be, that men are under a military government; every man is forced to be at his *appointed* ſtation for an *appointed* time; the watch is ſet, and he muſt keep guard; the night is dreary, the reſt little, and therefore he longs for the guard to be relieved. He illuſtrates and defends this poſition by

2 *The days of an hireling* labourer, who, having no intereſt in the work he performs but the pay he receives for it, longs for the cloſe of day that he may receive his ſmall pittance, and be off. So Job longed for the cloſe of his wearifome ſufferings, that he might go and receive his reward for deeds done in the body: he further illuſtrates this by

3 *A ſlave*, who, being under the controul and diſpoſal of his maſter, without any intereſt in the work he performs, or any will in the performance of it, does his taſk through neceſſity, and longs earneſtly for the finiſh of it. Without intending it, what a ſevere reproof is this of ſlavery, which Job repreſents as totally diſuniting what God hath joined, *intereſt and action*. As long as the taſk is performed it is enough for the ſlave; even in the midſt of it he *pants for the ſhade*; he longs to be able to leave off a work ſo uſeleſs to himſelf; totally unconcerned for its proſperity, he performs his taſk with eye ſervice and grudgingly. Thus, ſaith Job, I fill up my time by conſtraint.

3 *I am made to inherit months to no purpoſe*] Month ſucceedeth month, and I am ſtill here a burden to myſelf and uſeleſs to mankind. I have gone about doing good, but now I cannot help myſelf. My months are *a lie*, a *falſehood*, (as the word שוא might be rendered) they are empty, vain, uſeleſs, a deception upon ſociety. Job now enters into the deſcription of his awfully afflicted ſtate, in which, toſſing to and fro, unable to obtain the repoſe ſo earneſtly longed for, he crieth out,

4 Truly, I lay down, and I say,
" When shall I arise and the night be gone?"
But I am satiated with tossing to and fro until the morning.
5 Worms cover my flesh, and the putrefaction of the grave;
My skin is hardened, and peeleth off.
6 My days are lighter than a web,
And are consumed through a failure of thread.
7 O remem-

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4 Laid on my pillow, soon I wish to rise;
O when will midnight gloom forsake the skies?
5 I toss from side to side; and tossing still
Morn eyes me, as she climbs her eastern hill;
6 A mass of putrefaction, shrowded o'er
With ulc'rous wounds, and worms, and dirt, and gore.
My days, alas! how rapid they have pass'd!
The threaded shuttle never flies so fast:
My

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4 *When shall I arise, and the night be gone?*] To a man in Job's situation, unable to rest, whilst he looks earnestly at the window, and sees the *night* approach, the darkness gradually taking hold of and mingling with the light, reconcreting the dissolved particles of air, and, by imperceptible degrees, hiding the beauties of nature beneath the shadows of death—how often does a man in such a situation look and upbraid the lingering steps of time, *satiated*, cloyed, worn out, *with tossing to and fro until the morning*! With what gladness does he welcome in the blowing of the morning breeze, the rushing in of the spirit, which dissolves the concreted airs of night, and spreads light and joy over the face of renewed nature, and gives to the afflicted ease, by delivering them from the shades of darkness, and giving them the animating hopes of soothing the sorrows of life with the endearing sympathies of friendship, or the heart-chearing intercourses of society.

5 *Worms cover,* &c.] Awful description of the dreadful malady with which he was afflicted! a living corpse! putrefied and apd breeding worms! Mr. Maundrell, in his description of the ten lepers he saw at Sichem in Palestine, remarks, " The whole distemper indeed, as it there appeared, was so noisome, that it might well pass for the utmost corruption of the human body on this side the grave." Compare Job, xix. 17, 20. xxx. 17, 18, 27. with 2 Maccab. ix. 5. 9.

6 *Lighter than a web.*] He compares his life to a web—the days which composed it are the threads—the work is God's, who determines the measure of every man's life. Retrospection on time past makes it appear to a man in misery very swift, and past happiness as nothing. His days seemed now to him to have gone off faster than a manufacture of the loom left unfinished, and perishing for want of a thread to carry on the work—for so the word תקוה signifies; Josh. ii. 18. it is rendered a *cord*; in Arabic it imports to twist a cord with divers threads; קו are the *threads* of a spider's web. Job therefore answers Eliphaz, who had flattered him with the hope of life; No, saith Job, the web is almost finished, there is no more hope of its being lengthened than there is of my beginning a new web, by living my days over again.

7 O remember that my life is a breath:
Mine eye ſhall never return to behold good.
8 The eye that *beholds* me ſhall never *more* gaze at me;
Thine eyes are on me, and I am not.
9 The cloud is conſumed and is gone:
Thus he *that* deſcendeth to Sheol ſhall not aſcend *again*;
10 He

My web is finiſh'd. No remaining clue
(Such hope were folly) ſhall the work renew.
7 O, think my life is but a breath: its good
A flitting viſion, not to be review'd:
8 Shewn to the world; ere men can look me round,
Thy glance but ſtrikes me and I am not found.
9 A morning-miſt, ſoon vaniſh'd out of ſight,
Is man, deſcending to the world of night,
10 Ne'er

O remember, &c.—Deſpairing to make an impreſſion on the hard hearts of his friends, he turneth to God, with whom he pleadeth for a mitigation of his ſufferings. His firſt plea is the exceeding ſhortneſs of life, which he expreſſeth in a very ſtrong and beautiful manner in this and the following verſe, implying, Surely ſuch a brief exiſtence ought not to be made ſo wretched.

——"Since life can little more ſupply,
Than juſt to look about us and to die." Pope.

So ſhort, that it ſcarcely allows time for a ſecond look. This ſtage once paſt, not an expectation is left of returning again and beholding the good we have enjoyed. We breathe and are gone. Gone in a moment;

8 So ſhort my ſtay, that the eye that now ſeeth me hath not time to contemplate me. The paſſing ſhadow demands our attention—we run to examine it, and it is gone for ever.

Thine eyes are upon me, &c.—The heart-ſearching eye of the omnipreſent Jehovah—he who (Pſ. civ. 32.) "Looketh on the earth, and it trembleth." Whoſe look "drieth up the depths, and whoſe indignation maketh the mountains to melt away." Thou whoſe eyes can inveſtigate and ſearch out impurity in the pellucid ethers; thine eyes are upon me—they inveſtigate my ſecret ſoul—they try my reins and my heart; therefore in thy preſence I conſume away.

9 Like the cloud, unſubſtantial in its compoſition, tranſient in its duration, it appears, and then is ſeen no more. So it is with man; he appears on the earth—he runs a ſhort career, and then deſcendeth to Sheol, and his habitation, and every thing elſe which his preſence gave life to, loſeth him for ever.

An Inquiry into the Notion of Sheol *in the Book of* Job.

I. Sheol is repreſented to be a portion of ſpace, vaſt and deep.

Chap. xi. 8. It (the counſel of God) is as high as heaven, what canſt thou do? deeper than hell (Sheol) what canſt thou know?

II. Sheol is ſpoken of as the common receptacle of human ſouls after death.

Chap.

10 He ſhall not return again to his houſe;
He ſhall never again encompaſs his habitation.
11 Therefore I will not darken my mouth:
In the anguiſh of my ſpirit I will ſpeak;

12 *Am*

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10 Ne'er to return: his houſe no more will own
The voice forgotten and the ſtep unknown.
11 O tort'ring thought! I will not now controul
Th'intolerable anguiſh of my ſoul:
Give, give, my tongue, th'unruly paſſion vent,
In bitterneſs of heart I will lament.

12 Am

Chap. vii. 9. As the cloud is conſumed and vaniſheth away, ſo he that goeth down to the grave (Sheol) ſhall come up no more.

Job deſired earneſtly to be there—

Chap. xiv. 13. O that thou wouldſt hide me in the grave, (Sheol) &c. The wicked alſo go down thither—

Chap. xxi. 13. In a moment they go down to the grave (Sheol).

xxiv. 19. Drought and heat conſume the ſnow waters, ſo ſhould the grave (Sheol) thoſe which have ſinned.

III. This region of diſembodied ſouls ſeems to be placed in the bowels of the earth, under the great abyſs.

Chap. xxvi. 5, 6. The rephaim are in anguiſh under the waters, together with their families. Hell (Sheol) is naked before him, &c.

I apprehend that this paſſage not only determines the ſituation of Sheol, but alſo implies, that wicked ſouls are in a ſtate of ſuffering there, and conſequently are ſeparated from the good, whoſe reſidence, therefore, is ſuppoſed to be in a different part of this ſubterraneous region. Thus Virgil, in the ſixth book of the Æneid, placeth the Elyſian fields and Tartarus in the bowels of the earth, but allotteth to each a ſeparate ſituation. Thus likewiſe the Chaldee Paraphraſe (Job, xxviii. 6.) divides Sheol into Gehenna and Paradiſe, and repreſenteth both to be under ground.

It ſeems to have been a very ancient opinion among the Hebrews, that the dwelling of unbodied ſouls is within the earth; for in 1 Sam. xxviii. 13. the witch of Endor ſays to Saul, I ſaw the judge (Samuel, ver. 14.) aſcending out of the earth.

IV. It appears to me doubtful whether Job and his friends believed good ſouls in Sheol to be in a ſtate of conſciouſneſs and enjoyment. The contrary ſeems implied in chap. xiv. 13.

O that thou wouldſt hide me in Sheol, that thou wouldſt keep me ſecret, until thy wrath be paſt, that thou wouldſt appoint me a ſet time, and remember me!

The famous paſſage, however, chap. xix. 25, 26. leads one to imagine that they expected ſome future period when the ſouls of good men will be removed out of Sheol into a more happy ſituation.

It is not my buſineſs to impugn or defend theſe notions, but only to trace out the ideas affixed to the word Sheol in my author. If the reader deſires a more enlarged view of the Hebrew notions of the ſtate of the dead, he will meet

12 *Am* I waters? verily am I a ſerpent
That thou ſhouldeſt appoint a guard over me?
13 If I ſay *to* my mat "Me thou ſhalt comfort,"
In my laying down he will trouble my couch,
14 For thou diſmayeſt me with dreams,
And with viſions thou terrifieſt me,

15 Then

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12 Am I a flood, or furious beaſt, whoſe rage
Thy mounds muſt humble, and thy terrors cage?
Ah! whenſoe'er my aching eyes I cloſe,
And hope the anodyne of ſweet repoſe;
14 Dream, on thy errand ſent, dire forms uprears,
And ſhakes my ſoul with viſionary fears;

15 Death,

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meet with full ſatisfaction in the ingenious Mr. Peters's Critical Diſſertation on the Book of Job. And if he would be entertained with an account of the conformity between the Sheol of the Hebrews and the Hades of the Greeks, let him peruſe Windet's learned treatiſe De Vita Functorum Statu.

V. The ſepulchral grot, being a part of the world of death, is ſometimes called Sheol. I think Sheol is rightly rendered the *grave* in chap. xvii. 13—16. and that this is the land of darkneſs deſcribed with ſuch ſolemn horror, chap. x. 21, 22.

The foregoing account of the ſituation of the manſion of departed ſouls, may perhaps be thought inconſiſtent with what Solomon ſays in Eccleſiaſt. iii. 21. "Who knoweth the ſpirit of man that goeth upward, and the ſpirit of the beaſt that goeth downward to the earth?" But theſe words, I apprehend, relate not at all to the habitation of departed ſouls; but either (1) to their exiſtence after death—Who conſiders the great difference between a human ſpirit, and that of a beaſt? the former is immortal, the latter periſheth with the body.—Or (2) the expreſſions relate to the accountableneſs of human ſouls to God—Who conſiders that the ſpirit of man returneth to God who gave it, to render account of the deeds done in the body? whereas beaſts are not free agents, not therefore under moral government, nor ſubjects either of reward or puniſhment.

Job's poignant reflections upon his ſituation begin to work his mind to a ſtate of diſtraction—his argument ſeems to have in it a boldneſs bordering upon phrenzy—In the bitterneſs of my life I will complain.

Am I waters, &c.—Do I rage like a tempeſt? or am I as unruly as the crocodile? Muſt the ſevereſt afflictions reſtrain me within the bounds of juſtice, and keep me from ſpreading deſtruction amidſt mankind? referring, probably, to the overflowing of the Nile, which, if it riſes beyond a certain height, becomes an inundation, ſweeps away its banks, pours deſtruction upon the towns and villages, and, not retiring in time to ſow the corn, leaves behind it famine and deſolation.

14 *Thou diſmayeſt me with dreams*—Theſe were a natural conſequence of his inflammatory diſtemper.

15 Then would my body chuſe ſtrangling,
Death rather than life.
16 I abhor it---I would not live to the concealed period;
Forbear from me, for my days are a vapour.
17 What is wretched man, that thou wouldſt make him illuſtrious?
And that thou wouldſt place thine heart upon him?

18 And

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15 Death, even by the ſtrangling cord, were bliſs,
To breathing in a ſkeleton like this.
16 Behold my putrid frame; it was not caſt
A ſubſtance through whole centuries to laſt:
O ſtay thy hand, a dying mortal ſpare;
The bubble life will quickly burſt in air.
17 What is this mortal, that thy lofty thought
Beſtows ſuch honour on a thing of nought,

18 As

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16 *Unknown time.*) עלם an hidden or concealed, but certain period, though hid. I think our Lord's comment upon this word the beſt imaginable, Matt. xxiv. 36. "Of that day and hour knoweth no man; no, not the angels of heaven, but my father only." The day of the coming of the ſon of God, when he ſhall come to reward his ſervants according to their works. As much ſtreſs has been laid upon this word, it may be profitable to examine it, particularly as the *friendly advocates for eternal damnation* object to the word æon as a ſubſtitute.

I. The word ſignifies ſomething hidden or concealed. 1. As a verb, Lament. iii. 56. אלמ"תעלם "*hide not* thine ear at my breathing." Again, 2 Sam. xii. 3. "Of whoſe hand have I received a bribe, ואעלים that *I ſhould make blind* mine eyes therewith?" Lev. xx. 4. "And if the people of the land do any ways העלים *hide* their eyes." 2. As a noun adjective, Pſ. xc. 8. "Thou haſt ſet our iniquities before thee, עלמנו our ſecret *iniquities* in the light of thy countenance."

II. The application of this word in Scripture is determinate with regard to the thing--indeterminate with regard to the time; but is peculiarly applicable to the ſecond coming of Chriſt, and is uſed in the ſame ſenſe as the Greek αιων, in the New Teſtament.

Dan. xii. 2. "And many of them that ſleep in the duſt of the earth ſhall awake, אלה theſe, לחיי to the lives עלם *of* the concealed period; ואלה and theſe לחרפות to the reproach, *and* לדראון to the abhorrence עלם *of* the concealed period" Taking the whole of both chapters in connection, compare this with Matt. xxv. 46. "And theſe ſhall go away into κολασιν αιωνιον, the concealed period of correction; but the righteous into ζωην αιωνιον, the concealed period of life.

From this view of the word, two things are evident. 1. That Job had no idea of the poſſibility of an eternal exiſtence of this world and its inhabitants. 2. That he had an idea of very great changes taking place at ſome period, which to him was unknown; changes which, if we compare his preſent ſituation with his celebrated ſaying of, I know that my redeemer liveth, &c. fully juſtify the idea that he expected at this *concealed period* to ſtand at the bar of the promiſed ſeed, and to receive a reward according to his works.

18 And *that* thou wouldſt viſit him every morning?
That every inſtant thou wouldſt prove him?
19 How long? Wilt thou not turn from me?
Wilt thou not relax until I ſwallow my ſpittle?
20 I have ſinned! What ſhall I perform for thee, O thou obſerver of men?
Wherefore placeſt thou me before thee for a mark?
For I am made to be a burden to myſelf.
21 And why wilt thou not take away my tranſgreſſion,
And cauſe my iniquity to paſs away?
For now in the duſt I ſhall lay down,
Then me thou ſeekeſt---but I am not!

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18 As to purſue him with a jealous eye,
Viſit each morning, and each moment try?
19 How long ere thou refrain? Awhile refrain,
And yield me a ſhort breathing pauſe from pain.
20 That I have ſinn'd, all-watching Pow'r, I own;
But can my ſins alarm th'eternal throne?
Why am I made the object to employ
Thy ſhafts? the nuiſance which thou muſt deſtroy?
21 Why rather will not gentle mercy plead,
Cancel my treſpaſs, and my healing ſpeed?
Leſt when the morrow's dawning beams appear,
Thy mercy ſeek me and I am not here.

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20 *I am made to be a burden upon myſelf.*---It appears to have been in the original from which the Septuagint was taken *thy* a burden *upon thee*, and this agrees better with the foregoing line, and the ſentiment ſeems to be, I am indeed guilty of failures inſeparable from imperfection; but what crime have I committed that I am become ſo offenſive to thee, as to be ſingled out for a peculiar object of thy diſpleaſure.

21 *And why wilt thou not*, &c.---This concluding plea is a very pathetic addreſs to the Divine mercy.

LETTERS TO MR. ANDREW FULLER.

LETTER I.

DEAR SIR,

I AM glad to ſee you come forward to an open diſcuſſion of this very intereſting ſubject; but I am ſorry that you have the appearance of diſappointment and anger with you. You ſay *I have done you juſtice* in inſerting your letter of June 5,

1799, and yet you are not satisfied. This seems a little unreasonable, and implies that you wish for something beyond justice. As this is the second time of your addressing the public upon this matter, I will just state what our Birmingham correspondent said, and what you have said, and leave the reader to see whether there be such a vast difference as to make it worth while to give the Editor so serious a rebuke.

CORRESPONDENT.	MR. FULLER.
"The most pungent reflections of the damned in hell were and would be to remember that Christ died for them."	"I might very possibly assert that the most pungent reflections of the damned were, and would be that *they had rejected the gospel way of salvation.*"

Perhaps your readers will wonder how the damned in hell will feel the most pungent reflections from the consideration that they had rejected the gospel way of salvation, unless it be included that Christ died for THEM in particular. I should be very glad for you to handle this *curious* subject more at large, if you keep it distinct from the universal doctrine. The Universalist's Miscellany is open to you, and you will have it in your power to shew to the public how just it is for God to condemn sinners to endure the most pungent reflections endlessly in hell for rejecting a salvation which was never provided for them.

Your statement of the publication of your letter and mine, &c. is just; but it was no secret by your own confession. I did not mention this to criminate, but to shew my reasons for addressing you by name, as it was understood pretty generally that Gaius was Mr. F., and the minister who had not answered his letter was myself.

By your mentioning the Birmingham correspondent a third time, it seems you are very sore upon that business, yet I cannot see why. I think I have equal reason of complaint of you in making a *private* letter *public*, having first of all instructed several persons in the history of it: yet I complain not, nor should now notice it, but just to shew that you do not begin the present controversy in so friendly a temper as might be wished, or as the cause of truth demands.

As for my hopes that my letters had made some impression on your mind, though I never expressed such a sentiment as this, yet I am ready to confess that I both had and still have such a hope: nor do I think that I hereby either dishonour you or compliment myself. It seems to me that an honest man can

but

but wish the conviction of his opponent; and the transition from wishing to hoping is very natural, especially if there be in his heart any personal respect for his opponent, and any full conviction of the truth of what he contends for. Now I freely confess myself to have both these, and therefore I enter upon the discussion of the subject both with pleasure and with hope.

The reasons of your silence for so long a period after I had answered your letter deserve some consideration. "You did not know that it would be agreeable to me to insert in the Universalist's Miscellany what you might write upon the subject; and though you considered the Evangelical Magazine as a suitable work for the introduction of a single piece, yet it did not appear to you to be a proper vehicle for a continued discussion, unless what was said on both sides was introduced." The Editors of the Evangelical Magazine perhaps will not thank you for this censure of their conduct in admitting only one side of the question; but however that may be, I beg leave to say, that you must be a very inattentive reader, or else you might have known that the Universalist's Miscellany was as much open to you as to myself; for upon the cover of it, in the "Address to the Public," are the following words—— "Objections against the doctrine of the Restoration, however forcibly they may be stated, while couched in decent language, will be candidly attended to." I sent you the first and second numbers of the Universalist's Miscellany, which contained my letters to you, on purpose to invite you to come forward, and supposed that the above words were a sufficient encouragement to you so to do. You might indeed overlook them; but the public will hereby see that this was not my fault, and that I had a right to suppose that you had "cogent reasons" for your silence; nor will your following reasons, probably, make them think otherwise, for,

2d. You say, "Though I was not very deeply impressed with the force of your arguments, yet being fully persuaded, notwithstanding what you say of the holy nature of your doctrine, that it needed only be read by a certain description of people in order to be imbibed; and not supposing your work to have a very extensive circulation, I thought it might be as well to let it alone."

There is but one thing that I clearly understand in this reason of your silence, which is, that you apprehended your coming forward would greatly extend the knowledge of the universal doctrine, which at present is, you suppose, confined in

a very narrow circle. Whether the compliment you pay to your own great name, or your want of confidence in the truth of your own cause, be the most prominent in this curious sentence, I shall leave others to determine. Meanwhile I should be glad to know who this description of people is, that are so ready to receive the doctrine; and on whose account you kept a prudent silence, till I "compelled you to pursue a different conduct." You add,

3d. "Your two letters appeared to me to contain so many misapprehensions and such a quantity of perversion of the plain meaning of Scripture, that I felt it a kind of hopeless undertaking to go about to correct them."

These are your reasons for not answering my letters before. If, as you intimate in your second reason, the universal doctrine is dangerous to the morals of a certain description of men; and if I had so perverted the meaning of Scripture, as you intimate in your third reason, I should have thought that you would not have kept silence, no, not for an hour; but have borne an immediate testimony against so dangerous an error, which was supported by so manifest a perversion of the word of God. But the *hopelessness* of the undertaking prevented the exercise of your zeal! I do not see, my dear Sir, that you have any occasion for despairing thoughts; you certainly have the popular side of the question; you are sure of superiority of numbers; you have the prejudices of both professor and profane in your favour; add to this, that you have the free use of a publication of which I am the editor, so that I am actually making known your objections against my own sentiments, and inviting mankind to read, judge, and determine. Prudence might have dictated a very contrary conduct to me, and have whispered, "it might be as well to let it alone;" and if I had been conscious of any "weakness" of my cause, I probably should have hearkened to the voice of prudence——but TRUTH COURTS THE PUBLIC OBSERVATION of men.

I thank you for your civility in permitting me either to pay myself a compliment, or load myself with a censure, concerning what you said of my *speculative* disposition. I fully absolve you from any intention of *compliment* to me in the use of that term; but I still think that you meant to convey a censure; for, to say that a man is of "a speculative disposition," would be enough to ruin a minister's character, in most orthodox baptist churches in England.

I have neither more time or inclination for "a wrangle about words" than yourself. I am willing to submit a comparison

parison of my two letters with this of yours to all the world in this point. Hitherto you have been wrangling merely about words, and I have been under the disagreeable necessity of following you, in hopes of coming to the subject, but as yet have been disappointed.

You say I have not told you whether I claim an exemption from endless punishment *as a right*, but seem to wish you to think that this is not my ground. Really, Sir, I do not care a straw which way you think of it in the present state of the controversy. It behoves you to prove that endless misery is threatened in Scripture to any description of sinners whatever. This is what you affirm and I deny. Prove your point, and every thing else follows of course; but till then I shall esteem all this as mere quibble, raised only to hide the main question.

Having, by your own confession, inspected the first and second volumes of the Universalist's Miscellany, you cannot be ignorant that I admit correspondents of very different sentiments to my own, your reference to other parts of the Miscellany, not written by me, and making me answerable for the sentiments, is as reasonable as though I should refer to the sentiments of a great number of Calvinists, and make you answerable for them all, however different they might be from your own. Surely you might content yourself with pointing out *my own* "many misapprehensions," and exposing *my own* "perversions of the plain meaning of Scripture," since you affirm I have so much and so many of them.

You remind me of a part of your second question, which you say I have given no answer to. I apprehend that I did return a competent answer to this, from page 41 to 44 of the first volume of the Universalist's Miscellany, to which the reader is referred; but for your satisfaction, Sir, I will add to it. "What doctrine *besides* that of Universal Salvation," say you, "will you find in the Bible which affords encouragement to a sinner going on still in his trespasses, and which furnishes ground for hope and joy, even supposing him to persevere in sin till death?" You triumphantly add, "Was this question equally irrelative to the subject as to the doctrine of election?" I answer, the same question may be asked with the same propriety concerning the Calvinistic doctrine of Election. It only requires an assumption in the one case which you have made in the other. Let us try---What doctrine *besides* that of unconditional unfrustrable election do you find in the Bible which affords encouragement to a sinner going on in his trespasses, and which furnishes ground for hope and joy, even supposing

posing him to persevere in them till death? I have expressly allowed that it will be always ill with the wicked---that a sinner, as such, can have no enjoyment of God; but that God will pursue sin, in every state in which it is found, with his displeasure. And this I have supposed to be perfectly consistent with the restitution of all things. You have, I think, without reason, assumed, that this view of things "affords encouragement to a sinner going on still in his trespasses, and furnishes ground for hope and joy, even supposing him to persevere in sin till death." Let the world judge whether your question does not go on an unfounded assumption, which applies as much to the doctrine of election as to that of the restoration of all things. When you have proved, or at least attempted to prove, that your question is founded on fact, I may then either confess its truth, or expose its falsehood more fully.

In your next section (see p. 231.) you go on in the same unfounded manner, *supposing* me to raise the hopes of the ungodly part of my audience with respect to the duration of future punishment, &c. and then *supposing* me to be ashamed to look them in the face another day, and especially to look him in the face who hath charged me to be pure from the blood of all men.

You blame me for not answering this, and ask again, "Was this equally irrelative to the subject as to the doctrine of election?" I answer it was, equally so. I might *suppose* as many things upon the one subject as you upon the other, and neither of us suppose any thing to the purpose. Pray, Sir, inform the world what argument there is in a string of suppositions? and what blame is to be attached to that man who is charged with not answering them. I looked your question full in the face, and admitted the full latitude of God's threatenings towards sinners, and the execution of them too; contending, at the same time, that all punishment is limitted; for which I gave, not a string of suppositions, but a variety of reasons: among other things I observed, that your third question *was founded upon the idea that my views invalidate the threatenings of God towards sinners* (vol. i. p. 45). To all this you have wisely said----*nothing*.

But you have represented me as saying that the whole of your third question proceeded upon the supposition of my denying *all* future punishment. I refer you to my letter again, Sir, for the correction of your judgment in this point. There you will find, that when I considered your third question, namely, "Whether my ministrations on this principle (of the universal doc-

trine)

trine will not favour of HIS, who taught our first parents, Ye shall not surely die?" I answered, If I thought that there should not be *any* future punishment, your insinuation would not be without reason; but the ground of your question, with all its train of suppositions, I stated to be as above. I do not charge you with wilful perversion of truth; but I think if you had attended to the subject in a direct and open manner, instead of raising dust to hide it, by misrepresenting your opponent, you would not have furnished this proof to the public eye of "*talents for fair and plain reasoning being perverted by a system.*"

Hitherto I have found nothing in your letter that is immediately to the point, but have been forced to shape my course after you. If the reader should find it not so profitable as might be wished, he will recollect that it is a course which I had not the chusing of.

As in your next section you have the appearance of leaving supposition and insinuation, and using some sort of argument, I wish to give your reasons their full weight; I will not, therefore enter upon them at this time, but give them a fair and cool discussion in some subsequent letters.

Yours, &c.

OCT. 9, 1799. W. VIDLER.

THE SIGN OF THE PROPHET JONAH.

Continued from P. 282.

SECTION II.

IT now remains to be considered what we are to learn from the temper of mind that Jonah shewed against the divine mercy, and from the instructive sign which God condescended to make use of to reprove and put him to silence.

Jonah being an Israelite, and knowing the difference which God had made from the beginning betwixt Israel and the rest of the nations, and knowing no former instance of God's sending any prophet to preach repentance to the idolatrous nations, was very averse to this new and strange commission, which he received, especially as he was sent to that city, whose kings were now, by the extent of their power, become formidable to the house of Israel.

This aversion of his to God's admitting the Ninevites to repentance, appears to have been exceeding obstinate; not only by his desperate flight from the presence of the Lord, as the

the firſt: but by his juſtifying that flight after all that had befallen him, upon the appearance of God's mercy to Nineveh; and with great earneſtneſs and diſcontent repeating before God the reaſon he had given for it at the firſt, ſaying, "For I knew that thou art a gracious God, and merciful, ſlow to anger, and of great kindneſs, and repenteſt thee of the evil."

Where ſhall we find a more lively picture of the envy and wrath ſhewn by the ſelf-righteous Jews againſt the ſalvation (or reſtoration) of God ſent unto the gentiles? If we conſider Jonah, then, as a figure of the Jews, in their envy at the freedom and unbounded extent of the divine grace, we ſhall eaſily ſee the extenſive uſe and importance in God's condeſcending, in the manner he does, to perſuade Jonah of the folly of his wrath, *and no leſs the emptineſs of that ſneer againſt it*, as "humouring the caprice of a fooliſh man."

Now this view of Jonah will not appear perplexed to thoſe who conſider the public uſe and importance which is intended by God's particular conduct with his ſervant Job, with the patriarchs of the Jewiſh nation, and many other of his prophets and ſervants; or to thoſe who conſider the ſins of the Jewiſh nation, as well as of particular perſons, to be recorded not only as facts, but alſo as parables. Jonah in this caſe very fitly repreſents his own nation in their prejudice againſt all other nations: and God, in rooting out a national prejudice which had taken its riſe from its own inſtitution, very properly uſes his miraculous power in the ſign by which he inſtructs Jonah; even as he judged it meet to remove the prejudice of the apoſtle Peter by like means. However odd and unaccountable Jonah's behaviour toward God may ſeem to inattentive people, yet Jonah well knew, that the people for whoſe benefit he wrote it down, were all filled with the ſame temper; and the more fully he acted up to the temper, and the more obdurate he was againſt being perſuaded out of it, with ſo much the more weight and force it behoved the divine inſtruction given him to be conveyed to them.——— And why was this particular account of God's treating the perverſe obſtinacy of one Iſraelite with ſuch patience, and ſo tender, though powerful means of conviction, recorded by the direction of the ſpirit of God in the ſacred Scriptures, to be publicly read by the Jews, unleſs deſigned as a foundation for future inſtruction to that nation? For, from the time of Jonah to the time of Chriſt, there was no ſuch thing as God's calling any of the heathen to repentance, aſide from the Jews, ſo no proper opportunity of making full application to the inſtruction conveyed in the ſtory of Jonah.

3. But

3. But further it may be obſerved, that, as the time of the calling of the gentiles drew near, we find Chriſt ſetting forth the ſame invidious temper of Jonah, by the parable of the prodigal's elder brother, who alſo meets with like perſuaſive treatment in a parable, where God is repreſented as the common father both of Jews and gentiles. And is not this account of Jonah a fit illuſtration of theſe words of Moſes, which as quoted by Paul, point to the calling of the gentiles? "I will provoke you to jealouſy by them that are no people, and by a fooliſh nation I will anger you;" which provoking to jealouſy was intended to ſave (or reſtore) ſome of them as the firſt fruits of the whole harveſt.

4. To view this tranſaction particularly then, we find Jonah regretting the mercy ſhewed to Nineveh, even as the loſs of his life, ſaying, "It is better for me to die than to live." Upon this, the Lord only ſays to him, "Doſt thou well to be angry?" Taking this expreſs notice of the anger of Jonah, as intending in a little time to put it to another particular trial, that by the compariſon he might reach conviction to him out of his own mouth. Jonah upon this goes out of the city, and provides for himſelf a booth, where he waited to ſee what would befal the city. While he continues there, afflicting himſelf with diſcontent and impatience, his melancholy is increaſed by the heat of the ſun, from which his booth could not ſufficiently defend him. God miraculouſly prepares a gourd to ſhade the head of Jonah, making it to ſpring up in one night, ſo as to be ſufficient for this purpoſe. By means of this refreſhing ſhade Jonah was greatly comforted. But at the dawn of the next day God prepared a worm that ſmote the gourd ſo as it withered; and when the ſun was riſen, God prepared a vehement eaſt-wind, by which the heat of the ſun, growing more intenſe, beat ſo on the head of Jonah that he became faint, and wiſhing in himſelf to die, ſaid as before, "It is better for me to die than to live." Whereupon God repeats the like queſtion as before, "Doſt thou well to be angry for the gourd?" To which Jonah replies, "I do well to be angry unto death." God having drawn from Jonah a full acknowledgment of his being in like manner provoked at the gourd not being ſpared, as he was at the ſparing of Nineveh, lays a foundation for, and draws the attention of Jonah to the inſtruction contained in the following words: "Then ſaid the Lord, thou haſt had pity on the gourd, for which thou haſt not laboured, neither madeſt it grow, which grew the child of a night, and periſhed the child of a night:

and ſhould not I ſpare Nineveh, that great city, wherein are more than twelve myriads of (אדם) man, that cannot diſcern betwixt their right hand and their left, and much cattle?" We muſt not here conſider God as giving Jonah a reaſon why he ſhewed mercy to Nineveh; for in ſo doing we ſhould loſe the notion of divine mercy: but as drawing an effectual argument from the mouth of Jonah, to repel the objections that had taken ſo deep root in his mind againſt that mercy. Nor are we to conſider the divine mercy to Nineveh, whatever connection it had with their repentance, as taking its riſe from that repentance; for Jonah himſelf had from the beginning ſuch an apprehenſion that his commiſſion to go to Nineveh was a deſign of mercy, that he riſqued the divine diſpleaſure rather than execute it; accordingly we find the inſtruction here given him is plainly intended to ſhew the folly of the reaſon for his diſobedient flight at firſt.

5. The argument then runs thus: Thou haſt had pity on the gourd, and approveſt thyſelf in being very angry that it was not ſpared, and ſhould not I ſpare Nineveh? Jonah was greatly concerned about a ſingle vegetable, how much more were multitudes of men and cattle to be regarded, for whoſe uſe God made every green thing to grow? The gourd was the product of a night, and periſhed in a night, and wherein Jonah could plead no intereſt or property, as being neither planted nor nurſed by his labour or care; on the other hand, that great city Nineveh, which was among the firſt cities that were built after the flood, had, for many ages, even before the children of Iſrael had being, been nurſed up through the providence, goodneſs, and forbearance of God, to become ſuch a large and populous city as it then was.

As by this God ſhews his concern about man, the apoſtle inſiſts on it as a motive to lead men to repentance, and charges them with guilt in not knowing it or attending to it. Now whatever peculiar privileges Jonah or any other Iſraelite had to boaſt of ſince the days of Abraham, yet he could not imagine any difference betwixt Nineveh and Ur of the Chaldees, from whence Abraham was called from ſerving other gods. And he knew that Abraham had received a promiſe in favour of all nations, even the whole human race, before he was diſtinguiſhed from other men by the mark of circumciſion, and before mention was made of any peculiar favour to his ſeed after the fleſh. And though we ſhould not underſtand the full propriety of every word in that part of Moſes's ſong, Deut. xxxii. where Iſrael are called to remember the days

of

of old, and to ask their fathers about the time when the Most High divided to the nations their inheritance, before the origin of their nation, as about a matter of great importance for them to know; yet in that passage we may perceive a broad intimation of a favourable design which God had about all the nations of the human race, as well as every individual of them, whereof his more especial care about Israel was a particular illustration. But the chief view wherein Jonah is called to consider that great city, is, that therein were more than twelve myriads of (אדם) man, an expression common to every child of Adam, by which all nations, all mankind, are traced up to their common relation, even to him from whom the whole human race proceeded—to Adam where they all stand without difference or distinction. Thus God in the business of shewing mercy points to man, or the sons of Adam without difference, as the objects of it. So Paul, at Athens, calling idolaters to repentance, removes any prejudice they might have against him as a Jew, and describes the God, whom he worshipped, as the common father of the whole human race, "having made of one blood all nations of men for to dwell on the face of the earth." Neither Jonah himself, who was a son of Adam, nor any proud reasoner (or monopolizer of the divine grace and mercy) ever objected against God's shewing favour to man: all the quarrel has been, that this favour should be extended to all, because this would destroy all boasting in such as thought themselves with the rest of their own party the only peculiar favourites of the Deity, and as such only entitled to the blessings of grace and salvation. In opposition then to this objection, arising from pride, God expresses his concern about the sons of Adam without difference; and, to set this before Jonah in the more striking view, he points chiefly to the great multitude of infants in Nineveh, in which state, beyond all dispute, man is utterly upon a level. If Jonah allowed divine compassion to man in any case, he could not refuse it to infants; and the infants of Nineveh had acted no part in the sins for which destruction was threatened to the city. Jonah, who thought himself so hardly treated by God's withdrawing the favour of the gourd, could not plead the innocence of an infant; yet these infants were so connected with their parents in their sins, as to be included in the threatening to destroy Nineveh; nor could they be spared any other way, but by granting repentance and remission of sins unto their sinful parents, and including them in that remission. Agreeable to this providence of God we may conclude, that when the doctrine of the gospel comes to any house or city by

means of the word preached, thoſe who receive it in its purity and extent, are taught of God to rejoice that their dear infants are equally intereſted in it with themſelves.

6. We may ſee no ſmall force in this argument ariſing from the contraſt God is pleaſed to make betwixt himſelf and Jonah in the buſineſs of ſhewing mercy. Did Jonah, a ſinful mortal, a mere dependant for his life, and every comfort of it, think it became him to ſhew ſo much concern for the gourd, which had no dependance on him for its growth or decay, and which had no connection with him but in the temporary benefit it yielded to him: Did a narrow-minded mortal, indulged with a favour for a day, think it meet, while the lives of ſo many thouſands of his fellow-creatures were at ſtake, to confine the whole concern of his heart to a ſhade from the ſun, as regardleſs though the whole world periſhed, if his gourd was ſafe? How much more becoming himſelf appears God, the ſovereign Lord of the univerſe, whoſe tender mercies are over all his works, who gives life and nouriſhment to all, and can be benefited by none; when intending to ſhew his concern in the way of mercy towards periſhing creatures, he doth it in ſuch a manner as to ſhew his ſovereign independance, as ſtanding in need of none; and his unmerited bounty, where no claim could be made either by perſonal or national pride: for the infants of Nineveh could as little be ſuppoſed capable of meriting any favour from God, as of making any returns for it? May not this call to mind the different views given us by Jeſus Chriſt of the divine favour to men, from what was held by the Phariſees, as that difference is ſet forth in the parable of the Phariſee and the publican? So we may view God, as ſaying to Jonah, thou haſt ſhewed thy concern for a trifle in a manner like thyſelf, and ſhall not I ſpare and reſtore in ſuch a manner as beſt becomes me?

7. But however ſtrange we may think the great concern which Jonah had for the temporary advantage of his gourd, while at the ſame time he was diſpoſed to view with pleaſure the deſtruction of ſo many thouſands of his fellow-creatures; yet we find the ſame temper of mind copied at large in a later period of his nation; when in the height of their zeal for the temporal inheritance which God had given them, they ſhewed the utmoſt oppoſition to the ſalvation (or reſtoration) of all mankind; as Paul deſcribes them, 1 Theſ. ii. 15, 16. "They have perſecuted us, and they pleaſe not God, and are (ἐναντίων) adverſaries to all men," *i. e.* are offended at, and are oppoſers of

of the doctrine of God's univerſally reſtoring his rational creatures to life and holineſs in the image of his beloved ſon, and on that account, "Forbidding us, (*i. e.* the apoſtles) to ſpeak to the gentiles, that they might be ſaved," (or reſtored.) And we cannot ſay, that the temporal enjoyment of Canaan by one people bare any greater proportion to the reſtoration of the whole human race, than Jonah's ſhade bare to the temporal reſpite of Nineveh.

Upon this view of what paſſed betwixt God and his prophet, which is very agreeable to the manner by which inſtruction, with regard to future events is conveyed in the Old Teſtament, we may eaſily ſee, that men who would commend themſelves to God by their perſonal or national advantages, as ſuppoſing the divine grace will only be extended to them and others like themſelves, while the reſt of the world will be expoſed to eternal miſery or everlaſting deſtruction, can find nothing in this hiſtory ſuitable to their views, or anſwerable to their character of God.

POETRY.

POEM ON A DYING INFANT.

As ſome ſweet flow'ret of the youthful year,
Its tender beauties ventures to diſplay;
And freſh and gay its radiant hues appear,
In life exulting through the vernal day.

At night ſhrunk up by ſome unkindly blaſt,
Its unabiding ſhadowy beauties fly;
Its blooming honours to oblivion haſte,
And droop and ſicken, fade away and die.

So thou, ſweet babe, juſt ope'd thy infant eyes,
This ſin diſorder'd ſcene of things to view;
But blaſted by the noxious damps that riſe,
Thy tender ſoul to happier climes withdrew.

Farewell, my lovely innocent, farewell,
By thy cherubic guards attended riſe,
High in thy heav'nly Father's houſe to dwell,
In bliſsful manſions of th' eternal ſkies.

Well haſt thou 'ſcap'd the thouſand ills that ſwarm
In baneful troops o'er earth's infected ſhore;
Safe art thou lodg'd beyond the reach of harm,
Where pain and grief can never touch thee more.

Whate'er

Whate'er of sin, from thy first sire deriv'd,
Subjected thee to pain and death below;
Thy Saviour's blood hath of its sting depriv'd,
The little children he receives, we know.

Shall any hard unfeeling bosom dare
Suppose that innocence like thine may go
To suffer dire infernal torments there,
Where raging fiends inhabit endless woe?

Ye infant-damners, lend a candid ear,
While I attempt the tender babe's defence;
The little children's advocate appear,
And plead the cause of infant-innocence.

"Of infant-innocence! (methinks I hear
Some gloomy, stern, austere professor cry,)
They all deserve the wrath of heav'n to bear,
They all deserve for Adam's sin to die.

To die eternally; their lot to have
In soul-tormenting, everlasting fire;
To howl, and scream, and shriek, and writhe, and rave,
In vengeful flames that never shall expire!"

Can this be any parent's voice, that deals
Damnation round in such a lavish strain
Amongst the helpless infant tribes, nor feels
One pang of sorrow, grief, remorse, or pain?

Can any father act so dire a part?
Or tender mother such opinions bear?
Where are the yearnings of a father's heart?
The soundings of a mother's bowels where?

O, what fond parent's heart could, unoppress,
Behold their offspring sicken and expire;
Torn from the nursing mother's tender breast,
And plung'd in oceans of devouring fire!

But you some salvo have, in this respect,
Whereby more favour will to yours be shown;
You a believer are, you are elect,
And think by this that you secure your own.

Your narrow soul, it seems, without regret,
Can half a world of other infants see,
(Be yours but safe) thrown headlong to the pit,
To feed the flames to all eternity.

But when did God the solemn oath annul,
Which in his sacred word we find him make?
Does he at length invert his ancient rule,
And save or damn them for the parent's sake?

See that poor heathen, in her close embrace,
While kindly she her tender babe secures;
It sweetly smiles in its fond parent's face,
As free from blame, as innocent as yours.

Will God, their common Maker, think ye, deal
So differently with these, as your's to save,
And send the heathen infant's soul to hell
Whene'er he sends its body to the grave?

(To be continued.)

MONTHLY OCCURRENCES.

September 28.

BY the lateſt accounts from the ſeat of war, it appears, the French General Moreau ſtill poſſeſſes the ſtrong poſt of Bochetta and Genoa, but he was preparing to withdraw towards Nice. General Suwarow, whoſe army was hewn down at the battle of Novi, and whoſe only tactics ſeem to be numbers, has not been ſufficiently recruited to undertake any new operation. He remains at Atti, with his left at Novi, and his right at Turin. In the ſouth of Switzerland the French have preſſed forward, and have gained ground; but in the north, near Zurich, they meet with a ſtubborn reſiſtance. The Archduke is advancing to the Lower Rhine, where the French have diſgraced themſelves by the burning of Phillipſburg.

Oct. 1. Accounts have been received from Turkey, ſtating the defeat of the Turks in Egypt, by Buonaparte; ſix or eight thouſand Turks were killed, and the general taken priſoner. The conſequence of this victory was the taking of the forts of Abukir by the French.

3. Official advices received by government from Col. Crawford on the laſt Tueſday, ſtate that, on the 17th, the Archduke, having advanced from Heidelburg, (which he entered without oppoſition on the 13th,) attacked the French in the diſtrict between the Neckar and the Rhine, and gained a victory. The French loſt 1800 men, including 2 generals, and 61 officers of inferior rank, beſides 18 pieces of cannon, and ſome ammunition waggons. The French retreated acroſs the Rhine, and the Archduke took poſſeſſion of Manheim.

5. Yeſterday the Houſe of Commons paſſed a vote of thanks to Lord Mornington and the other officers in India, for their meritorious ſervices in deſtroying the forces of Tippoo Saib in that country.

7. A letter from on board the Boadicea of 31 guns, dated off Breſt on Monday laſt, relates, that Captain Keats had juſt ran into Breſt water, to nearly within gun ſhot of the batteries, by which means he was enabled to count 37 ſail of the line, and 15 frigates, with ſails bent, and to all appearance in every reſpect ready for ſea. Other veſſels were in a ſtate of preparation, and one ſhip of the line appeared ready except her foremaſt, which had been taken out, but which could be replaced and rigged in the courſe of a few hours.

9. Yeſterday morning an Extraordinary Gazette was publiſhed, containing an account of a battle which has been fought between the Dutch, aſſiſted by the Ruſſians, and the French. The reſult of which was the taking the lines of Alkmaer by the Engliſh. On the morning of the 2d, at one o'clock, the enemy's lines were attacked by the Britiſh and Ruſſian armies in ſeveral columns. The right commanded by Gen. Abercrombie, the left by Gen. Burrard, and the centre by Gen. Dundas. The heat of the action lay on the right, as the enemy had ſtrong poſitions on the ſand hills, near the ſea, which they defended with great obſtinacy, but at laſt they were obliged to yield. They ſoon after gave way on other points, and the battle began to ſlacken about three o'clock; but the fighting was not concluded entirely but by darkneſs. The Britiſh remained maſters of the field, and lay upon their arms all night, intending to renew the conteſt in the morning: but the enemy feeling themſelves unable to make a ſucceſsful reſiſtance retired before day-light, and then their lines were occupied by our ſoldiers. The Gazette admits the enemy retained their poſitions after the cloſe of the battle, and the circumſtances of their retreat ſhew they muſt have made it in good order. The loſs on both ſides was, as may be expected, very great. According to the beſt accounts, the Britiſh army, with the Ruſſians, conſiſted of 40,000 men, the enemy, including the Dutch, did not, according to the Gazette, amount to 30,000.

12. This day diſpatches were received at the Admiralty from Vice Admiral

Admiral the Hon. Ld. Hugh Seymour, containing advice, that the Town of Surinam, in South America, the capital of the Dutch colonies in that quarter, and the ſhipping in the river, had ſurrendered to his Lordſhip without firing a gun. Lieut. Lenhouſe brought over this intelligence. He landed at Milford from the Requin, and his diſpatches are dated the 2nd ult. The booty found at Surinam is great, and will be very productive to the captors.

16. A terrible reverſe, in the fortune of the allies, has taken place on the Continent, the accounts of which have been received within the laſt 2 or 3 days. In Italy the French have ſucceeded in defeating the Ruſſians and Auſtrians, in which the latter have experienced great loſs in men. In Switzerland the Auſtrians have been defeated with the loſs, it is ſaid, of 20,000 men, and their able General Hotze. But what moſt materially affects this country is the reſult of another battle at Alkmaer in Holland, from which place the Britiſh and Ruſſians have been driven, with the loſs, together, of 1800 men, who fell in the field of battle.

18. The following is extracted from an Hamburgh paper, dated Oct. 2.——Laſt night the famous Napper Tandy, with his three companions, were delivered over by our magiſtracy into the power of the Engliſh; at 3 o'clock in the morning they were conducted from their priſons to the Guard Houſe on the banks of the Elbe, an Engliſh ſloop was in readineſs to receive them on board. At 7 in the morning his Excellency went to the Guard Houſe to identify their perſons; which being done, they were put on board the ſloop. In this way has terminated a buſineſs which has made ſo much noiſe in the world.

20. A letter, which has been publiſhed, received by the Duke of Portland, from Gibraltar, gives a moſt dreadful account of the ravages made by the plague in the ſtates of Barbary. Some parts of the country are complete deſerts. It is ſuppoſed the mortality in Morocco only amounted to 3000 perſons daily. Fez is depopulated; in that city and a few villages around it, upwards of 274,000 perſons have fallen victims. We are happy to ſay the quarantine laws of this country have been ordered to be enforced with the greateſt exactneſs.

23. Gen. Buonaparte has arrived in France from Egypt.

Yeſterday Alderman Coombe was elected Lord Mayor of the City of London, after a conteſt between the Court of Aldermen and the Livery, which, for ſpirit and propriety of conduct in the latter, will ſcarce ever be forget.

24. A Spaniſh frigate of 32 guns, having on board a million and a half of dollars, beſide other articles to a great amount, has been captured by an Engliſh frigate.

Letters from New York and Philadelphia mention the yellow fever has having made its appearance in thoſe cities, and ſeems likely to make more dreadful ravages than at any former period.

ERRATA.

Page 283. Sentence III. for callous read callow.
——— Sentence V. for judicially read judiciouſly.

THE

Univerſaliſt's Miſcellany

For NOVEMBER, 1799.

NATURAL HISTORY.

(*Continued from p.* 293.)

WATER may be extremely clear and beautiful to the eye, and yet very much impregnated with mineral principles; we muſt not, therefore, judge of the purity of water by its tranſparency, but by its lightneſs. Sea water, when not mudded, is the moſt tranſparent of any, and yet is known to contain a large mixture of ſalt and bitumen. On the contrary, thoſe waters which are lighteſt have the feweſt diſſolutions floating in them, and therefore, probably, are the moſt uſeful for the purpoſes of life. But although much has been ſaid and written upon this ſubject, and although waters have been weighed with the greateſt care, to determine their degree of ſalubrity, yet neither this, nor their curdling with ſoap, nor any other philoſophical ſtandard whatſoever, will anſwer the purpoſes of true information. Experience alone can and ought to determine the uſeful or noxious qualities of every ſpring; and experience aſſures us, that different kinds of water are adapted to different conſtitutions. An inconteſtible proof of this are the many medicinal ſprings throughout the world, whoſe peculiar benefits are known to the natives of their reſpective countries. Theſe are of various kinds, according to the different minerals with which they are impregnated; hot, ſaline, ſulphurous, bituminous, and oily. We ſhall give ſome account of theſe under that of the ſeveral minerals by which they are produced.

Pure water, ſtrictly ſo, is not to be found in nature; if it can be procured at all it is by art. Mankind in general, therefore, muſt be content with but an impure mixture for their daily uſe;

and yet, perhaps, this very mixture, may be more ſerviceable to our health than that of a purer kind, We know that it is ſo with regard to vegetables, and why not alſo, in general, to man? Be that as it may, ſuch as are deſirous to have water in its greateſt purity, are ordered, by the connoiſſeurs in this particular, to diſtill it from ſnow, gathered upon the tops of the higheſt mountains, and to take none but the outer and ſuperficial part thereof. Happily for mankind there is no occaſion to follow this advice for the neceſſary or uſeful purpoſes of life.

As water is thus mixed with foreign matter, and often the repoſitory of minute animals, or vegetable ſeeds, we need not be ſurpriſed, that, when carried to ſea, it is always found to putrify. But we muſt not ſuppoſe that it is the element itſelf which thus grows putrid and offenſive, but the ſubſtances with which it is impregnated. It is true, the utmoſt precautions are taken to deſtroy all vegetable and animal ſubſtances that may have previouſly been lodged in it, by boiling; but notwithſtanding this, there are ſome that will ſtill ſurvive the operation, and others that will find their way into it during the time of its ſtowage. Seamen therefore aſſure us, that their water is generally found to putrify twice at leaſt, and, in long voyages, three times. In about a month after it has been at ſea, when the bung is taken out of the caſk, it ſends up a noiſome and dangerous vapour, which will take fire on the application of a candle. The whole body of the water then is found replete with little wormlike inſects, that float with great briſkneſs through all its parts. Theſe live for about a couple of days, and then by dying and depoſiting their ſpoils, the putrefaction is for awhile encreaſed. After a time, the heavier parts of theſe ſinking to the bottom, the lighter float in a ſcum at the top, and this is what the mariners call the water's purging itſelf. There are ſtill, however, another race of inſects which produce, after ſome time, ſimilar appearances; theſe dying, the water is then thought to change no more.—— However, it very often happens, eſpecially in hot climates, that nothing can drive theſe nauſeous inſects from the ſhip's ſtore of water. They often encreaſe to a diſagreeable and frightful ſize, ſo as to deter the mariner, though parching with thirſt, from taſting that cup which they have contaminated.

This water, as thus deſcribed, therefore, is a very different fluid from that ſimple elementary ſubſtance, upon which philoſophical theories have been founded, and concerning the nature of which there have been ſo many diſputes. Elementary water is no way compounded, but is without taſte, ſmell, or colour;

colour; and incapable of being diſcerned by any of the ſenſes, except the touch. This is the famous diſſolvent of the chemiſts, into which, as they have boaſted, they can reduce all bodies, and which makes up all other ſubſtances, only by putting on a different diſguiſe. In ſome forms it is fluid, tranſparent, and evaſive of the touch; in others hard, firm, and elaſtic.---In ſome it is ſtiffened by cold, in others diſſolved by fire. According to them, it only aſſumes external ſhapes from accidental cauſes; but the mountain is as much a body of water as the cake of ice that melts on its brow; and even the philoſopher himſelf is compoſed of the ſame materials with the cloud or meteor which he contemplates.

Speculation is a vague, reſtleſs, and contradictory thing; hence ſome deny the univerſality of this ſubſtance, and will not allow that, in a ſtate of nature, there is any ſuch thing as water at all; what aſſumes that appearance, ſay they, is nothing more than *melted ice*---ice is the real element of nature's making, and when found in a ſtate of fluidity, it is then in a ſtate of violence. All ſubſtances are naturally hard; but ſome more eaſily melt with heat than others. It requires a great heat to melt iron---a ſmaller heat will melt copper---ſilver, gold, tin, and lead melt with ſmaller ſtill---ice, which is a body like the reſt, melts with a very moderate warmth,---and quickſilver melts with the ſmalleſt warmth of all. Water, therefore, is but ice kept in a conſtant ſtate of fuſion, and ſtill returns to its former ſtate when the heat ceaſes. Between theſe oppoſite opinions the controverſy has been carried on with great ardour, and much has been written on both ſides; and yet, when we come to examine the debate, it will probably terminate in this queſtion, whether cold or heat firſt began their operations upon water? This is ſurely a fact of very little importance, if known; and what is more, it is a fact which never can be known.

Indeed, if we examine into the operations of cold and heat upon water, we ſhall find that, in ſome inſtances, they produce ſimilar effects. Water dilates in its bulk by heat, to a very conſiderable degree; and what is ſtill more extraordinary, it is likewiſe dilated by cold in the ſame manner.

No fire can make water hotter after it begins to boil. We can, therefore, at any time, be ſure of an equable certain heat, that of boiling water. The certainty of ſuch an heat is extremely uſeful, as it affords a ſtandard fixed degree of heat over the whole world; boiling water being as hot in Greenland as in Guinea. One fire is more intenſe than another---of heat

there are various degrees; but boiling water is an heat every where the ſame, and eaſily procurable.

(*To be continued.*)

LETTERS ON WOMEN.

LETTER IV.

SIR,

MAN is a ſocial creature, formed to receive and to communicate felicity---to riſe to a higher ſtate of perfection and happineſs by a reciprocity of duties and enjoyments. God himſelf ſaw it wiſeſt and beſt to make woman eſſential to the exiſtence of human ſociety. According to the preſent conſtitution of things it is very evident that without woman no ſocial bleſſings could have been enjoyed. The union of the ſexes produceth the ſtrongeſt and tendereſt ties of ſociality and a conſtant interchange of duties, which, if cheerfully and diligently performed, will produce a conſtant reciprocation of bleſſings. Hence it follows, that the union of the ſexes, upon right principles, is calculated to lead man to higher improvement and happineſs. Theſe things duly weighed will ſhew how important and neceſſary woman is to the felicity of man.

Was man ſecluded from ſociety with all its endearments, he could make but little improvement and enjoy but little happineſs. Though he might reign deſpotic over a country which ſhould furniſh him with every thing neceſſary to ſupport life, and a variety of inferior creatures ſhould dwell there, and be all entirely obſequious to his will, while his ſoul panted to communicate the ideas which he conceived---while his boſom ſwelled with feelings in which he could find no being to participate---while in vain he caſt his eyes on every ſide to find a creature with whom he might ſhare his thoughts, and mingle the paſſions and ſympathies of a common nature, he would be ready to ſay with the poet---

"O ſolitude, where are the charms
Which ſages have ſeen in thy face?
Better dwell in the midſt of alarms
Than reign in this horrible place.

I am out of humanity's reach;
I muſt finiſh my journey alone,
Never hear the ſweet muſic of ſpeech,
I ſtart at the ſound of my own."

Such,

Such, O man, had been thy ſolitary ſtate without ſociety, for which thou art indebted to woman, that gift of heaven, whom thou haſt ſo often made the butt of thy ridicule---whom thou haſt ſo much degraded, and ſo often deſpiſed as a creature of inferior rank to thyſelf!——

When man was firſt created, though in a ſtate of purity---though the moſt noble of all God's lower works---though conſtituted lord of all the inferior creatures, he was not complete until woman was created and given to him. "For Adam there was not found an help meet for him," no being whom he could look upon as a ſecond ſelf, a counterpart of what he was ---in whom he might ſee his own ſentiments and feelings reflected---with whom he could unite his ſoul, mingle all his paſſions, and find a reciprocity of affections and enjoyments. God himſelf declared that it was not good for man to be alone; he, in infinite wiſdom and goodneſs, formed woman for the completion of man's happineſs; it follows that woman ought to be viewed as a choice gift, beſtowed by God upon man, intended to be the greateſt of earthly bleſſings to him, and the crown of all the reſt; conſequently, to depreciate this gift is to depreciate that divine goodneſs which beſtowed it.

None of the other creatures were capable of being a help meet for man, becauſe their natures were diſſimilar to his; they were not capable of the ſame knowledge, enjoyments, feelings, and virtues---they were all inferior to him in mental endowments, in capacity for intellectual attainments, and in ability for rational uſefulneſs. Had woman alſo been formed an inferior creature to man, as to mental capacity and intellectual endowments, ſo as to be incapable of the ſame knowledge, the ſame feelings, the ſame virtues, and the ſame enjoyments as man is capable of, how would ſhe have been an help meet for him? There would, in that caſe, have been a diſſimilarity which would have prevented perfect oneneſs. Man might have had ideas, emotions, pleaſures, and virtues, in which woman could not have participated; he might have made a progreſs in mental accompliſhments which would have left her far behind in the intellectual courſe, and he would have been left without a companion in his diſcoveries and attainments; he might have riſen to enjoyments, and attained to uſefulneſs, in which ſhe could not have ſhared, for want of capacity.—— Such would be the conſequences involved in ſuppoſing that woman was created inferior in rational powers to man. I conclude, that when woman is called the help meet for man, it implies ſuch a ſimilarity of nature, ſuch an equality of ſoul, as

renders

renders both capable of the same knowledge, enjoyments, and virtues; so that whatever one perceives or feels the other can participate in, and all their enjoyments become mutual and reciprocal.

Had the Great Creator at first formed a multitude of intelligent beings without distinction of sex, at once to people and enjoy this earth, a variety of virtues and pleasures, which are produced by the present constitution of things, which gradually peoples the earth by the union and intercourse of the sexes, could not well have existed. Neither conjugal love, which has a direct tendency to tame and soften the human breast, and fill it with sweet emotions---nor parental affection, which produces the strongest ties of union, the kindest sympathies of nature, and the most anxious concern for the welfare of others---nor that fraternity which links all mankind together as descendants of the same common parents, branches of the same great family, allied in blood, and in the bonds of a common nature, could well have existed without the formation and union of the sexes. From these combinations arise the natural duties, social virtues, and pleasures of mankind. How ought we to admire the wisdom and goodness of God manifested in creating male and female, and, by that means, opening the way to so many relative virtues and enjoyments! He is much to be pitied who does not view with exquisite pleasure, and feel with rapturous joy, the greatness of the divine bounty in giving to man a second self---a companion in thought, feeling, and every mental excellence---his image in its most delicate form; whereby the highest relish is given to all his virtues and delights---he is certainly destitute of some of the best feelings of humanity.

"But happy they---the happiest of their kind!—
Whom gentler stars unite, and in one fate
Their hearts, their fortunes, and their beings blend.
'Tis not the coarser tie of human laws,
Unnat'ral oft, and foreign to the mind,
That binds their peace, but harmony itself,
Attuning all their passions into love;
Where friendship full exerts her softest power,
Perfect esteem, enliven'd by desire
Ineffable, and sympathy of soul;
Thought meeting thought, and will preventing will,
With boundless confidence: for nought but love
Can answer love, and render bliss secure."

Wishing that many of the readers of the Universalist's Miscellany may enjoy such felicity as the poet describes in the above passage, I remain, affectionately, yours, &c.

WISBEACH. R. W.

TO SOPHRONIUS.

BY permiſſion of the Editor, Candidus begs leave to ſay to Sophronius, that he has no wiſh to diſpute with him about a particular form of expreſſion. He alſo informs him, that when he ſaid, "The inviſible God is become viſible to us in the perſon of Chriſt, who is God with us," he did not ſuppoſe that the reader would underſtand him to mean that the mode of the divine exiſtence was become viſible, or that God was become viſible to our ſenſes; but that his glorious name, his ever adorable character, perfections, and deſigns, were become viſible, or made fully manifeſt in the perſon of Chriſt; and that we may now behold him, with the eyes of our underſtanding, in a much clearer light than he could be beheld before the appearance of the Lord of glory.

Candidus admits that the Divine perfections are diſplayed in all the works of creation; but he thinks Sophronius will find it difficult to prove, that God ever was manifeſted in the ſun, moon, and ſtars, &c. in the ſame ſenſe as he hath manifeſted himſelf in his ſon Jeſus Chriſt.

Before Sophronius made the following aſſertion, "Your fourth poſition wants the ſupport of fact and poſſibility," he ought to have ſhewn wherein the impoſſibility of what is ſtated in that poſition lies. Is it impoſſible for the inviſible God viſibly to manifeſt himſelf? Doth not all the fulneſs of the Godhead dwell bodily in Chriſt? Doth it not dwell there that it may be manifeſted or rendered viſible to creatures? Is not Chriſt the image of the inviſible God? Though Chriſt is not now viſible to our bodily eyes, can it be denied that the goſpel renders him viſible to the eyes of our underſtanding?

LETTERS TO MR. ANDREW FULLER,

ON THE RESTORATION OF ALL LAPSED INTELLIGENCES.

LETTER II.

DEAR SIR,

I NOW, with pleaſure, attend you in conſidering your objections againſt the limitation of future puniſhment; but I confeſs myſelf at a loſs how to do it regularly, on account of your very confuſed and deſultory manner of writing; for though you contend for never-ending puniſhment to the wicked, from the uſe of the words everlaſting, &c., yet you allow the

the limited use of these same words, of which you give several instances (p. 232). However, I will endeavour to attend to your ideas with what perspicuity I can.

You say, though I contend that the Scriptures no where teach the doctrine of endless punishment, yet I am aware that they *appear* so to do, and am obliged to have recourse to a method of weakening the force of words to get rid of them.---As this relates to the Scripture words *ever*, *everlasting*, &c. which are sometimes connected with future punishment, I will make a few remarks upon the subject.

The word *everlasting* is used in the whole Bible, in connection with punishment, only seven times---Isaiah, xxxiii. 14. Dan. xii. 2. Mat. xvi. 8. and xxv. 41 and 46. 2 Thes. i. 9. Jude, 6. The first of these passages, according to Bishop Lowth, does not refer to *future* punishment at all, but contains the language of the wicked Jews while under the execution of divine wrath upon their country by Senacherib, who burnt up their town and villages. And the latter passage relates to the angels which kept not their first estates; so that, in all the Scriptures of the Old and New Testament, the word *everlasting* is connected with the future punishment of *men* only five times; yet this same word is used in the Scriptures at least *ninety* times, very generally, indeed, in relation to things that either have ended or must end. Is this a proof that the Scriptures *appear* to teach endless punishment? The whole Old Testament, till we come to the prophecy of Daniel, never uses the word in this relation, and having *once* used it, this sacred book closes without *so* using it again; and that notwithstanding all the warnings of the prophets, and their frequent threatenings against sinners. We find also, that, out of twenty-seven books, of which the New Testament consists, composed and written by seven apostles, or evangelists, that *everlasting* is used only four times in relation to the future punishment of men.

As for the word *eternal*, it is the same in the original which is translated everlasting; it being differently rendered gives it neither a different or more forcible meaning than the word everlasting. It is used in the text and margin upwards of forty times in the whole Bible, out of which there are only two which can be supposed to relate to future punishment---Mark, iii. 29, and Jude, 7. From hence we see that as the Old Testament writers use the word only once in relation to future punishment, so, of the New Testament writers, St. Luke never uses the word everlasting or eternal in this relation in his gos-

pel, nor in the Acts, though in the latter he records ſo many of the apoſtolic ſermons both to Jews and gentiles. St. John never uſes it in his Goſpel, nor his three Epiſtles. Neither St. James nor St. Peter ever uſe it in their Epiſtles; and of fourteen Epiſtles written by Paul, only one mentions the word everlaſting as connected with future puniſhment. When I reflect that the word which we render everlaſting and eternal, was by Old Teſtament writers, moſt generally applied to things limited in their duration, and that the ſame word is uſed by a few of the writers of the New Teſtament only a few times in relation to future puniſhment, I cannot think that any man who reads the Scriptures with candour and attention can ſay that they *appear* to teach the doctrine of endleſs puniſhment---unleſs there be ſomething in the nature of future puniſhment itſelf which neceſſarily leads us to receive the word in an endleſs ſenſe. In this caſe it is not the *word*, but the *ſubject* which gives the idea of endleſs duration. You are ſenſible of this yourſelf; for in p. 232, you thus addreſs me--- "Admitting all you allege in favour of the limited ſenſe of the above terms, (everlaſting and eternal) ſtill the nature of the ſubject, the connection and ſcope of the paſſages, together with the uſe of various other forms of expreſſion which convey the ſame thing, are ſufficient to prove that when applied to the doctrine of future puniſhment, they are to be underſtood without any limitation."

I was in great hope, when I read this, that you would have produced ſome of the various forms of Scripture expreſſion which convey the idea of endleſs duration; and have given ſome reaſons, taken from the nature of future puniſhment, to ſhew that it muſt be endleſs. The whole which you have done on this head is to intimate that, after this world is ended, ſucceſſive duration conſequently terminates: and that the words "day and night," in Rev. xiv. 10, are a figurative mode of expreſſion to denote perpetuity; eſpecially as the ſame language is uſed, you ſay, by the inhabitants of heaven, chap. vii. 15. It follows, then, that your beſt ground for believing that there is no ſucceſſive duration after the end of this world, is only a figurative expreſſion or two. And do you think this is a ſufficient warrant for you to believe and teach the tremendous doctrine of endleſs damnation on?

As for your ſneer about the New Jeruſalem's filling up the ſea, &c. I leave you to enjoy it for the preſent, while I go on to give ſome reaſons why future puniſhment will not be endleſs

Every thing proper to be believed concerning our Maker muſt be founded in the manifeſt *fitneſs* of that thing---or on the general evidence of God's *providence*---or on *revelation*.—Now there is nothing in the nature of endleſs torment which can evince its *fitneſs*---nothing in the analogy of providence which can make it *credible*-- nothing in ſacred Scripture, conſiſtently underſtood, to *ſupport* it.

" I lay it down as a maxim, to be doubted by few, and denied by none, that whoſoever doth any thing, foreſeeing the certain event thereof, willeth that event. If a parent ſend children into a wood in which grow poiſonous berries, and certainly knows that they will eat of them, it is of no importance in the conſideration of common ſenſe, that he cautions or forewarns, that they, having free-will, may avoid the poiſon. Who will not accuſe him of their death in ſending them into ſuch circumſtances where he foreknew it would happen? God foreknows every thing; to his knowledge every thing is certain. Let us ſuppoſe him about to create twenty men: he knows ten of them will become vicious, therefore damned, and thence inherit the unceaſing penalty. Who doubts, in ſuch a caſe, that he wills the end, who, being almighty and all-knowing, does that without which it could not come to paſs? But he hath ſworn by himſelf, for he could ſwear by no greater, that he willeth not the death of him that dieth; that is, he willeth it not as death finally, or ſimply, or deſtruction irrecoverable. If, therefore, it occur, it is a part of his œconomy of grace, and finally a miniſtration unto life; for he hath declared that it is his will that all ſhould be ſaved; therefore the doctrine which forges any contrary will, falſifies ſupreme unchangeable truth. And, were not reaſon on my ſide, I ſay to all objectors, Let God be true and every man a liar.

" I lay it down alſo as another indubitable maxim, that whatſoever is done by a being of the divine attributes is intended by his goodneſs, conducted by his wiſdom, and accompliſhed by his power to a good end. Now all poſſible good ends may be enumerated under three heads---*honour*, *pleaſure*, *benefit*; and every one to whom good can accrue from endleſs puniſhment muſt be either *puniſher*, *puniſhed*, or *fellow-creature* to the puniſhed. Let us try every one of the former three to each of the latter.

" 1ſt. The puniſher. Would it be greater *honour* to him to have his creatures endleſsly miſerable than happy? Every unſophiſticated heart will ſay, No. Would it be a greater *pleaſure*? No; for he doth not afflict willingly, nor grieve the children

children of men. *Benefit* he can have none--" There is no profit in their blood."

" 2d. The *punished*. Punishment can be neither *honour* nor *pleasure* to them, nor can *endless* punishment be of any *benefit*; but *limited* punishment, to humble and subdue the sinner, will be of endless benefit.

" 3d. The *fellow-creatures*. Can it be any *honour* to them? Who ever thought it an honour that one of his family was hanged for robbery or murder? Is it not a dishonour to human nature at large that any part of it should be rendered irrecoverably abject and miserable? Can any creature have *pleasure* in the *endless* punishment of another. In the limited punishment of the wicked the holiest and most benevolent creature may have pleasure in the view of its fruits. *Benefit* they can have none, except safety; and that is fully answered by the confinement of the wicked in hell till their reformation.

" As then endless torments can answer no possible good end to any one in the universe, I conclude them to be neither the work nor the will of God," and consequently not the doctrine of Scripture.

You seem to lay great stress upon the same word being used by our Lord, in relation both to future happiness and misery, in Mat. xxv. 46. But I conceive that no solid argument can be drawn from the application of the same word to different things to prove their endless continuance, unless their *nature* be the same. Take, for instance, Hab. iii. 16. " He stood and measured the earth; he beheld, and drove asunder the nations; and the *everlasting* mountains were scattered, and the perpetual hills did bow; his ways are *everlasting*." I ask, Are the mountains everlasting in the same sense in which the ways of God are? Is it not rather clear, that, in this very text, the ways of God are spoken of as being of a different nature from the mountains, which were *scattered?* and the hills, which did *bow?* Notwithstanding which, the same word is applied to both.

I think that there is a vast difference indeed in the nature of future blessedness and future punishment; so great a difference as fully to justify us in giving a very different sense to the word everlasting when applied to each of these subjects. Let any man consider that the happiness of the saints arises from their enjoyment of God as their portion, he will see then that it has its root and foundation in God, as the existence of the creature itself also has; for God is the source and proper spring both of the life and blessedness of his creatures. Not so the sin and

misery of the wicked: these have no root or foundation in God. Sin is the act of the creature only, and misery is, by the divine appointment, the consequence of sin; but though God willingly blesses and makes men happy, yet he doth not afflict willingly, nor grieve the children of men. Life and blessedness flow naturally from God, in whom are all our springs; and being thus grounded in him, will be, like him, eternal in duration: but to ascribe proper eternity to sin and misery, which have no ground in him whatever, but which are contrary both to his holiness and benevolence, is, to say the least of it, a most unguarded mode of speaking.

It seems to me, Sir, that you have several times in your letters, descended from cool and sober disquisition of principles to low sarcasm, if not to personal abuse. So bad an example as this I wish not to follow; for if you should be altogether mistaken in your judgment of the point in debate, yet I should have no licence from hence to despise your person, question your integrity, or ridicule your attempts to maintain your sentiment. Indeed, it is a maxim with me, that no man will treat his opponent in this manner, unless he is in want of better argument to support his cause. The following are samples of your manner of treating both myself and the subject.------ "It has long been the practice of writers on your side the question, say you, to ring changes on the words aion and aionios; pretty words, no doubt; and could they be proved to mean less than our English words everlasting and eternal, they might be something to the purpose; but if not, the continual recurrence to them is a *mere affectation of learning, serving to mislead the ignorant.* Be this as it may, this is an exercise which hardly becomes *you* or me." Page 231. And again, you talk of my introducing my "*sing-song* of aionas and aionons," p. 261. If you, Sir, have not such an acquaintance with these *pretty words*, as to discriminate their agreement with or difference from our English words everlasting and eternal, you might have been content with confessing your *own* ignorance---it would have been modest in you so to have done, without implicating me in the same charge. I assure you, that there is an agreement betwixt these Greek words and our English translations in this---that they are both frequently used *in Scripture* to denote periods of limited and unlimited duration, and therefore I infer, that the subject only can determine when we are to take them in one sense or the other. And there is also a disagreement, for the English words *eternal, everlasting*, and *eternity*, will not admit any plural, which the Greek

Greek aion and aionion will do; for inſtance, who ever read of *eternals*, *everlaſtings*, and *eternities*, or of *this* eternity and *that* eternity. But in the New Teſtament we read of the συντελεια των αιωνων, Heb. ix. 26. If *eternity* be the meaning of aion, then we muſt read thus---"*the concluſion of the eternities.*" We have the ſame difficulty in 1 Cor. x. 11. and in 1 Cor. ii. 7. we read προ των αιωνων---would you ſay---"*before the eternities* began?" Again, we often read of *this* aion, as Luke, xvi. 8. xx. 34. and 1 Cor. ii. 6. Alſo of *that* aion, Luke, xx. 35. Now, Sir, will you contend that it muſt be read *this* eternity, and *that* eternity? Yet thus it muſt be according to your hypotheſis.

Thus you ſee, or "may ſee," that theſe *pretty words* are rather leſs expreſſive of endleſs duration than the Engliſh words everlaſting and eternal; and if writers on my ſide of the queſtion often recur to them, it is not to miſlead but to inform the ignorant. I hope and believe that I have always made a juſt and ſober uſe of criticiſm, upon this and every other ſubject. If I have not, I ſtand open to your correction, or to the correction of any of the numerous miniſters of your ſentiment. The rule I go by is that which was laid down by the beſt critics without any relation to the preſent ſubject, *viz.* That where a word is uſed in relation to different things, the ſubject itſelf muſt determine the meaning of the word. Thus, if the name Jehovah be given to an altar, a city, or to the church---or the word God be applied to Moſes, to rulers, or to Satan, we muſt underſtand theſe words in a very different ſenſe than when applied to Chriſt and to the Father. Or again, when the word *infinite* is uſed in reference to the underſtanding of God, Pſalm cxlvii. 5.---to the reſources of Ethiopia and Egypt, Hab. iii. 9.---to the ſins of Job, xxii. 5. no man would hardly underſtand the word in the ſame ſenſe at each place. So when *everlaſting*, &c. is applied to the hills, to the covenant of circumciſion, to future puniſhment, to the life of believers, and to God, no conſiderate man will ſurely attach the idea of equal duration to all theſe ſubjects, but will judge of the duration of each according to their nature. How incautious, then, muſt it be in you to ſay, that in this manner I might diſprove almoſt any thing I pleaſed; and that it is not in the power of language to ſtand before ſuch methods of criticiſing and reaſoning as thoſe on which I build my ſyſtem. Certain I am that it is a rule which you, and every other man of ſenſe, muſt have conſtant recourſe to; nor do I believe that you will, a ſecond time, have the temerity to reprove me for the uſe of it.

it. As for what you say about the term *endless*, it is evident that we are in the daily habit of applying the above rule to this word, and thereby judging of its meaning.

But you ask, "Could stronger terms have been used concerning the duration of future punishment than are used?"—This seems an important question in your view, yet I do not see its vast weight; for the question ought not to be what language God could have used, but what is the meaning of that which he has used? However, if the question relate to the English language, then the answer is ready, for every brawler of endless damnation will tell his audience of misery which will endure *as long as God exists!* This is rather stronger language than any which is used in the Bible. But if the question refer to the Greek language, then, without any "affectation of learning," I refer you to Heb. vii. 16.—— ἀκαταλυτος, *endless*, say our translators. The word is never connected in Scripture with punishment, and but this once only with life; which, however, shews that the sacred writers speak of future life in a different way than they do of future punishment. Beside which we are told that "Israel shall never be ashamed nor confounded *world without end*." Isaiah, xlv. 17. There is no language of like import used any where in the Scriptures concerning the punishment of sinners.

Surely, therefore, I may be allowed here to reverse your language, and say, "*It is idle* to bring forward the words everlasting and eternal, in order to prove endless punishment, seeing they are rendered weak from their vague, indeterminate application in Scripture; and also seeing there are phrases both in the Greek and English languages which are more strongly expressive of eternal duration."

If this language should sound harsh in your ears, you will recollect that it is not my own. I will at present defer the consideration of your second letter, and remain, Sir,

Yours, &c.

OCTOBER 28, 1799. W. VIDLER.

LETTER III.

TO MR. ANDREW FULLER.

DEAR SIR,

I AM extremely at a loss to know how to begin my remarks upon your second letter. You set off with charging me with

with believing the doctrine of *annihilation*, and great part of your letter goes to prove the inconsistency of this sentiment with that of the Universal Restoration. Whatever variance there may be betwixt these doctrines, you are the *first*, and I think will be the *last* man who has or will charge me with holding them both. I know many wiser and better men than I am who do believe the doctrine of annihilation; and many also who have gone from the belief of endless misery to annihilation, and from that to the doctrine of Universal Restoration. I have also observed that this is no uncommon process in the minds of thinking men; but for my own part, I never did believe annihilation. Indeed I think it much preferable to the doctrine of endless misery, as being less inconsistent with the Divine character; but I never was fully satisfied with its truth, and am much less so now than ever, chiefly because I think it contradicts a great number of Scriptures which either imply, promise, or foretell, an Universa Restoration.

For proof of my holding with it you refer to the Universalist's Miscellany, vol. i. p. 42. For the sake of the reader I will transcribe the passage---"

"The universal sentiment is, in my view, above all others, friendly to holiness. It holds forth the Scripture declaration of punishment according to works more clearly than any other. The doctrine of annihilation gives indiscriminate and *endless death* to *all* the wicked. And the doctrine of endless misery seems to confound all degrees of punishment in giving infinite punishment to them *all*. But limited punishment, which is included only in the Universal doctrine, shews clearly how it may be *more* or *less* tolerable in judgment for one sinner than another, and how one may have *few* stripes and another *many*."

How it could enter into your heart to conceive that there is any thing in the above lines expressive of my belief in annihilation, I cannot divine, seeing I opposed it both to endless misery and the Restoration of all things, and decidedly gave my approbation to the latter. I also added, in the same page, that though I believed the wicked should *perish*, should *die* the *second death*, yet there should be a *Restitution of all things*."— This idea I thought in direct opposition to the *endless death* of annihilation. If there had been ambiguity in my mode of expression, I should then have taken the blame of your egregious blunder to myself; but as it is, I must either suppose that you knew not how to meet the subject in a fair and open manner, and therefore you threw dust in the air to hide it; (and the use you make of annihilation in general, but especially in the close

of your letter, where you dextrously shift a difficulty by its means, has made many believe this to be the truth;) or rather, which I am inclined to suppose is the fact, that you had a contemptible opinion both of the Universal doctrine, and of myself, as an advocate for it; and this led you to write at random, without much consideration upon the subject. I should not thus judge had not you, when making use of my supposed belief of annihilation, added, "*Such, Sir, are your expositions of Scripture. Except in the productions of a certain* MANIAC *in our own country, I never recollect to have seen so much violence done to the word of God in so small a compass.*"

Whether any thing which I have said justly deserves such a comparison from you, your cooler reflections will determine.

As for all the jargon and nonsense which your mistake has led you to place to my account, I pass it over, which I think will save you much trouble, as it will no longer have occasion to puzzle your head to find out how all men are to be finally saved, and yet many are to be annihilated.

I have said, that "I believe punishment of all degrees and duration, to be a mediatorial work, and that its foundation is mercy," and yet I allow there will come a time when some sinners will have "judgment without mercy." This you cannot comprehend. I beg leave, Sir, to assist your comprehension by remarking, that the Father judgeth *no* man, but hath committed *all* judgment to the son, and hath given him power to *execute* judgment also, because he is the son of man. John, v. 22, 27. I consider these words as fully expressive of the universal empire of Christ, by the Father's gift. For what can be more demonstrative of sovereign dominion than the full exercise of judgment, and the execution of it. If we require further proof of this empire of Jesus, we are informed that all power in heaven and in earth is committed into his hand; that he hath the keys of hell and of death. Now I conceive that all government is in the hands of the Mediator, and that punishment is an essential part of government: hence I infer, that punishment, of all degrees and durations, is a mediatorial work, and that its foundation is mercy. And this is a point you will not dispute, so far as it relates to the elect. These you suppose, are the special objects of God's love---are given into the hand of Christ in order to be saved---are interested in every thing which Christ has done in his priestly character---that they are immediately under his government, and that he oftentimes punishes them in a most heavy and tremendous manner; yet all this is a mediatorial work, and founded

in

in mercy, and shall end in their welfare. These ideas are good, so far as they extend; I only would apply them to the whole human race. I suppose that God loves the world---that he is good to all, and that his tender mercy is over all his works---that the Father hath loved the son, and hath given all things into his hands, in order to be saved; for this is the Father's will, that of all which he hath given to Christ he should lose nothing, but should raise it up again at the last day---that all are interested equally in what Christ has done in his priestly character; for he, by the grace of God, tasted death for all---that all are immediately under his government, for he is Lord of the living and the dead---that he will judge and execute judgment upon all in order to effect the great work of gathering all together in himself as their one head. And the Father hath appointed the times, seasons, and ages in which to perform this work. It is on this ground, Sir, that I suppose punishment of all degrees and durations, to be a mediatorial work, and founded upon mercy. This is a principle which neither you nor any other man, who believes the Scripture, will dare to deny. As you all make use of it in relation to believers, the only question is, whether I have applied the principle in too great a latitude or not. If you can prove that God loves only the elect, that Christ died only for them, and that the present life is the only period in which men can experience mercy, it will then follow that I have extended the principle too far.

It is upon this great principle also that I suppose there may be judgment without mercy, and yet that mercy shall finally triumph over justice. The Scripture affords instances of punishment and pardon to the same persons and for the same sins, as David---the Lord put away his sin that he should not die; yet he was punished by the death of his child, and by the rebellion of Absalom, 2 Sam. xii. And God threatens Jerusalem (after declaring her sins to be greater than those of Sodom and Samaria (thus---"I will even deal with thee as thou hast done, &c.---Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant----And I will establish my covenant with thee, and thou shalt know that I am the Lord; that thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God." Ezek. xvi. 60---63. And to the same people for the same sins, after denunciations of dreadful judgments, he says, "So will I make my fury towards thee to rest, and my jealousy shall depart

from thee, and I will be quiet, and will be no more angry." Ezek. xvi. 42. And in Isaiah, xl. 1, 2. Jerusalem is commanded to be comforted, and the prophet is to say to her, "that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. It appears to me that the great purpose of God is to gather together in one all things in Christ Jesus, and that judgment and mercy are united in accomplishing this work, and that there is a fulness or sufficiency of times to be dispensed in order to its accomplishment. Hence I see a harmony in the Scriptures, a beauty in all the ways of God. Judgment and mercy do not in my view contradict each other; they conspire to the same end, and hence I can comprehend how God can punish and yet pardon.

The idea, that the present life is the only period in which men can experience mercy, seems to be a great ground of the doctrine of endless misery. I have before given some proof of successive duration after the day of judgment; this you are dissatisfied with, and suppose that *day and night* are only figurative expressions, used to denote *perpetuity*, especially as the same language is used of the inhabitants of heaven, Rev. vii. 14. I am not quite satisfied that the inhabitants of *heaven* are referred to in this passage. It is an idea long ago brought forward by our best writers upon the revelation of John, that his general language, thoughts, and figures of speech are drawn from the ancient prophets: and in fact that the Revelation is a continuation and enlargement of old testament prophecy. With this sentiment full in my view I read Rev. vii. which gives an account of the sealed ones, who came out of much tribulation, worshiping God *day and night* in his temple; and that they shall hunger no more, neither thirst any more, neither the sun light on them nor any heat; but that the lamb shall feed them, and lead them to living fountains of water, and that God shall wipe away all tears from their eyes. I turn to Isaiah, from which prophet the language of the Revelator is borrowed, and I learn that he is describing a millennial scene, and pointing out the blessedness of those who have suffered tribulation for Christ; for the prophet says, the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the *earth*, chap. xxv. 9. And in chap. xlix. in which we find the rest of John's language, it is evident that the scene is laid on *earth*; for at the very time that God will give this blessedness to such as suffered for Christ, he will make all his mountains a way, and his highways shall be exalted, &c. as the

earth

earth, and the *mountains* are called to break forth in singing, because God had comforted his people. I still suppose therefore, that day and night are to be taken literally as portions of time, whereby we measure ages, periods, and dispensations. I am much confirmed in this opinion with regard to what is said of the punishment of the wicked in Rev. xiv. 10. because Peter, if I understand him aright, represents that this earth when it is burned up, dissolved, melted, shall be *the place of perdition for ungodly men*; and yet notwithstanding this, there shall be a new heavens, and a new earth, 2 Peter, iii. 7---13. Now I suppose the millenium will be upon the *present* earth, and will commence at Christ's second coming; that it will last a thousand years; that at the beginning of this period the first born saints will be raised and reign with Christ---that during it the whole earth will be converted to Christ---that at the end of it, after a great defection from Christ, the general resurrection and judgment will take place---then this earth and the airy atmosphere, called the heavens, will be burned and dissolved, for the perdition of ungodly men; that after this there will be a glorious renewal of the airy heavens and the earth, that so hell itself will cease and be no more; and all things will be reconciled to the Father by the blood of the cross. Whether these views will be, by you, counted among my *perversions* of Scripture I know not: be that as it may, I am willing to give my reasons for the truth of them whenever you shall require it; meanwhile in my next letter I shall go on to shew, that *evidence of a successive duration after the day of judgment, is no such scarce article in the paths which I am in the habit of trading* as you suppose.

I remain,

Yours, &c.

NOVEMBER 8, 1799. W. VIDLER.

INSTANCE OF MAGNANIMITY.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

I Remember being much pleased in hearing Mr. Winchester, some few years back, relate the following anecdote, in a sermon he preached at Chatham, on 1 John, i. 1, 2. it may be perceived, from the latter part of the text, what was his design in so doing; if you think fit to place it in your Miscellany, perhaps

haps many may see it who otherwise would not; and at the same time you will oblige,

Yours, &c.
T. C. A.

TWO of his Sicilian Majesty's gallies, being on a cruise, persued and took an Algerine vessel of 20 guns and 100 men: the prize was sent to Naples; and whilst lying under guard at the Mole, a young gentleman, then bathing, was seized with the cramp, and immediately sunk in the presence of numbers, who did not attempt any thing for his relief. One of the Algerine sailors, who was standing on the gunwale of the prize, instantly jumped into the water, and, having laid hold of the body in its rise, tied one end of a handkerchief round the shoulder, the other end of which he fastened to his own, and swam with it to shore. The drowned person was recovered by proper application. The Marquis de Palluchi, whose son was thus preserved, being introduced to the king, threw himself upon his knees, and requested the liberty of the gallant Algerine. His Sicilian Majesty's reply was truly noble. "Your request, Sir, said he, is both reasonable and humane; the Moor is yours; and you may dispose of him as you please. The remainder of the crew are mine, and, by the laws of war, perpetual slaves, but they are free from this moment. Ten righteous men would have saved Sodom from the wrath of the Almighty, and shall not one gallant and humane man, who has risqued his life for an enemy, and restored to me so valuable a subject, merit the pardon of a few companions?"

Next day an order was published for their release, and they departed amidst the acclamations of the populace.

POETRY.

POETRY.

POEM ON A DYING INFANT.

(Continued from Page 218.)

'TIS true, God does permit the little ones
(Tho' they in perſon ne'er could ſin, we know)
To cry, complain, and weep, to utter groans,
And ſuffer a variety of woe.

Howe'er, the light afflictions they endure,
Which are but for a moment ere they ceaſe,
Are greatly countervail'd, as they enſure
A weight of glory and eternal bliſs.

So God ordains, when our firſt father fell,
And in his loins his whole included ſeed;
God juſtly might have ſent us all to hell,
As making one with our corrupted head.

This muſt have been the caſe, if juſtice had
Eternally to puniſh us deviſ'd;
So far true equity had been diſplay'd;
The ſin and puniſhment had harmoniz'd.

For as, unconſcious of our father's crime,
We ſinn'd in him without our own conſent,
We then ſhould have been puniſhed in him,
Without a conſciouſneſs of puniſhment.

But mercy interpos'd, and goodneſs cry'd
(Infinite goodneſs!) Let the ſinner live;
I have a ranſom found; my ſon has dy'd;
(Dy'd in effect) I can his ſin forgive.

Thro' this Redeemer all his future race,
Together with their ſire, may be fogiv'n,
May all obtain, thro' his redeeming grace,
Repentance, pardon, holineſs, and heav'n.

For as thro' the offence of Adam, all
(He and his unborn ſeed) were doom'd to die,
E'en ſo the righteouſneſs of Jeſus ſhall
Retrieve them all, and freely juſtify.

Jeſus was much diſpleas'd with thoſe, (I read)
Who thought ſo meanly of his love and grace;
Whoſe yet contracted breaſt would have forbid
The little children from his kind embrace.

If e'er, thro' boundleſs mercy, I obtain
An humble place upon that happy ſhore,
Where error and miſtake, where grief and pain,
Diſeaſe and death, and parting are no more;

Methinks, conducted by ſome heavenly guide,
I then ſhall gladly haſte to feaſt my ſight
With the ſweet heaven where infant ſaints reſide,
And view their happy train with vaſt delight:

Hail,

Hail, virgin ſouls, ye little cherubs, hail!
First objects of your Lord's redeeming care:
Through him poſſeſſed of joys that ne'er ſhall fail,
And all the bliſs you poſſibly can ſhare.

'Tis true, your infant-ſouls cannot contain
So large a ſhare of happineſs as they,
Who fought and conquer'd on the hoſtile plain,
And bore the heat and burden of the day.

Howe'er, you ſhare pre-eminence in this,
For ſurely you had leaſt to be forgiven,
Tho' not poſſeſſed of ſuch a height of bliſs,
Tho' not exalted to ſo high a heaven.

But where (methinks, I aſk the angel fair,
And eager queſtion thus my glorious guide)
Where is the place, the heav'nly manſion where,
The happy ſpot where my ſweet babes reſide.

Lo there, they ſtand, ſurrounded by a throng
Of fellow ſaints, who equal rapture prove,
About, it ſeems, to ſing ſome heav'nly ſong
And celebrate their ſaviours matchleſs love.

Know ye, your earthly parent gentle lamb?
(Suſpend awhile your ſacred ſong, and ſhew)
Know ye, my lovely babe, the man who claims
A loving tender father's part in you?

"Yes (they reply, while heav'nly ſweetneſs flows
In bliſsfull ſmiles from either charming face,
And each its arms around me kindly throws,
And claſps its father in a fond embrace)

Yes, we diſcern and love our parent dear;
Yes, we our kind and tender father know;
For love and knowledge are extended here
Beyond the reach of thought in worlds below.

Our ſire is welcome to theſe ſeats of bliſs;
Welcome with us celeſtial joys to prove;
Thrice welcome to our heav'nly Paradiſe—
Come, join with us to praiſe the Source of Love."

(To be continued.)

MONTHLY OCCURRENCES.

October 26.

LETTERS from Suabia ſtate, that the ſituation of affairs in the Dutchy of Wirtemburg, have lately undergone a complete change. The ſucceſſes of the coaleſced powers determined the Duke to embrace their cauſe openly, and he conſiders his treaty with France as null. His vote at the Diet of Ratiſbon is for the continuance of the war, the quintruple contingent, and the 100 Roman months. He is at variance with the ſtates of the Dutchy. His miniſter, Count Zeppelin, has requeſted that Count Lehrbach may be ſent to terminate his differences with them. The ſtates have invoked the mediation of Pruſſia and the Regency of Hanover.

28. Col. Clinton arrived on Saturday morning with diſpatches from the Duke of York, and a copy of the capitulation

pitulation between his Royal Highneſs and the French General Brune, the ſubſtance of which is as follows—"From the date of this convention all hoſtilities ſhall ceaſe———The mounted batteries taken poſſeſſion of at the Helder, or at any other place, by the Britiſh and Ruſſian troops, ſhall be reſtored in the ſtate in which they were taken, or (in a ſtate of improvement) in their preſent ſtate, and all the Dutch artillery taken therein ſhall be preſerved. The combined Engliſh and Ruſſian army ſhall embark as ſoon as poſſible, and ſhall evacuate the territory of the Dutch republic by Nov. 30, 1799, without committing any devaſtation whatever. Any veſſels which may arrive with reinforcements for the combined armies, ſhall not land the ſame, but ſhall be ſent away as ſoon as poſſible. Gen. Brune ſhall be at liberty to ſend an officer within the lines of Zuyp, and to the Helder, to report to him the ſtate of the batteries, and the progreſs of the embarkation. His Highneſs ſhall be equally at liberty to ſend an officer within the French and Batavian lines, to ſatisfy himſelf that no new works are carried on on their ſide. 8000 French and Batavians, taken before the preſent compaign, and now detained in England, ſhall be reſtored without conditions, to their reſpective countries—the proportion, and the choice of ſuch priſoners for each, to be determined between the two republics. The cattel agreed upon between the two armies for the exchange of priſoners taken during the preſent campaign ſhall continue in full force till it ſhall be carried into complete execution; and it is further agreed that the Dutch Admiral De Winter ſhall be conſidered as exchanged. Concluded at Alkmaer, the 18th Oct. 1799, by the underſigned general officers, furniſhed with full powers to that effect.

(Signed) Knox, Major-general.
(Signed) Roſtollan."

Upon a fair eſtimate of the profit and loſs of the expedition, it is impoſſible to deny that we are great ſufferers. Upon an exchange of priſoners, taken on land, the ballance will be greatly againſt us, at leaſt 2000 men. In the action of the 19th Sep. the French took 6 to 1.; and in the other engagements they have always had the advantage in this reſpect; thus we ſhall give up to the enemy in conſequence of this enterpriſe, 10,000 men, 8000 of whom they are to pick out from the others. This ſtipulation they no doubt made for the purpoſe of procuring their beſt ſeamen. The Dutch will obtain the ſailors attached to the preſent government, and the friends of the Stadtholder excluded from all truſt; they will be baniſhed from Holland, and be rendered for ever incapable of ſerving the houſe of Orange. The French will obtain 5 or 6000 of their beſt ſeamen, a ſupply of the moſt eſſential ſervice to them at this time, when they ſeem to entertain a deſign of putting to ſea with the Breſt fleet, and the Dutch will be free from thoſe who have betrayed their cauſe. Even upon this ſtatement, we conſider the advantage of depriving the enemy of their ſhips counterbalanced, but when we recollect we have loſt 13,000 men, including the Ruſſians—that the whole amount of the income-tax is probably thrown away upon this object—that our trade has been embarraſſed by the occupation of ſhipping as tranſports—and that commerce has had a ſhock, occaſioned by the failures at Hamburg, and by the alarm, and ſtoppage of trade in Holland—when we view all theſe calamities, we muſt own that this expedition has been the moſt diſaſtrous and humiliating of any in which this country has been engaged. It has given a mortal blow to the hopes of the houſe of Orange, and cemented Holland permanently to France.

29. Yeſterday about 3 o'clock intelligence was received at the Admiralty, by the telegraph, of the arrival of Napper Tandy at the Nore; in conſequence, a meſſenger and two Bow-ſtreet officers were ſent off expreſs to bring him to London, ſince which he has been ſent, with his two companions, to Ireland, where it is expected he will take his trial for high treaſon.

Nov. 2. In conſequence of the Senate

nate of Hamburgh having delivered up Napper Tandy, and other perſons, to the Engliſh reſident in that city, the Executive Directory have ordered Citizen Logan, the Conſul general of the French Republic in Lower Saxony, and Citizen Lemaitre their Charge d'Affairs, to quit Hamburg without delay. They were to proceed to Altona, and there wait till further orders.

Intelligence has been received of the loſs of the Naſſau of 64 guns. She was driven by a ſtrong current on a ſand-bank, near the Texel Iſland. From the aſſiſtance which was afforded her, there was every reaſon to hope the whole of the crew would be ſaved; but unfortunately ſome of the ſeamen threw off all regard to diſcipline, and became intent only upon plunder, in conſequence of which 2 officers and 42 men periſhed.

5. Letters from Ireland continue to give an unfavorable deſcription of the affairs of that unfortunate country. Freſh troubles are breaking out, particularly in the county of Meath, where, almoſt nightly, houſes are plundered of arms and other property.

8th. The laſt accounts from the Continent are very unfavourable to the cauſe of the Allies. In Switzerland the French continue to be ſucceſsful againſt the Ruſſians and Auſtrians. Italy ſeems likely to become the ſcene of active warfare.—The French have defeated the Auſtrians in various engagements, and great fear is entertained leſt the French ſhould over-run Piedmont.

11 Letters from Madrid, dated the 10th ult. bring dreadful accounts of an earthquake in South America, on the 17th of June, and which entirely deſtroyed the port and city of Acapulco, on the weſtern coaſt of Mexico.

16. Information has been received in London from Paris, ſtating the government and conſtitution of France to be overturned. The Directory is put an end to, in the place of which three Conſuls are appointed to conduct the affairs of the Republic, the names of whom are Seyes, Buonaparte, and Ducos. It is generally believed that Seyes is the projector of this change, and that he ſent for Buonaparte to aid him in the enterpriſe.

18. The King of Pruſſia has prohibited the exportation of all gold, as well as the entry of Britiſh merchandize into his dominions.

21. Yeſterday Paris papers to the 18th inſt. were received in London —they are filled with the proceedings of the new government, in its inauguration, ſuch as the appointment of miniſters, their audience of the conſulate, and their ſpeeches. The new government purſues, or affects to purſue, a ſyſtem of moderation——The laws of hoſtages and the forced loans are repealed: but while freedom is granted on one hand it is denied on the other—the liberty of the preſs, which is the beſt criterion of freedom, is totally annihilated, and the late Directors, whom it was pretended the Revolution was levelled at, are permitted to retire to their country houſes in quiet, and to enjoy the fruits of the oppreſſions they have exerciſed upon their country.

23. The French, by the lateſt accounts, from Italy, have been very ſucceſsful; in one place they ſurpriſed and captured 4000 Auſtrians. They have taken Mondovi and the country between the Stura and Tanaro.

Gen. Suwarrow and his troops, it is ſaid, have retired from the war in diſgult.

26. A new foreign expedition is to take place ſhortly, its deſtination is the Mediterranean.

27. The plan of the Union with Ireland is now ſettled. Four Iriſh archbiſhops are to ſit permanently in the Imperial Parliament—Cork and Dublin are to ſend two members each, and certain cities and counties are to ſend one each. The preſent repreſentations of thoſe places are to ſit with the preſent Britiſh parliament, and no new election is to take place until both parliaments diſſolve, or expire.

A letter from Trieſte ſtates, that Malta was ſo cloſely and ſtrongly blockaded, that, on the 10th of October, a fowl ſold for 20 crowns, and a pound of horſe-fleſh for five.

THE

Universalist's Miscellany:

For DECEMBER, 1799.

NATURAL HISTORY.

(*Continued from p. 324.*)

AS a proof that water is dilated by cold as well as heat, we have only to observe the ice that floats on the surface of a pond, which it would not do were it not dilated, and grown more bulky, by freezing, than the water which remains unfrozen. Mr. Boyle, however, put the matter past a doubt, by a variety of experiments. Having poured a proper quantity of water into a strong earthen vessel, he exposed it, uncovered, to the open air, in frosty nights, and observed, that continually the ice reached higher than the water before it was frozen: he also filled a tube with water, and stopped both ends with wax; the water, when frozen, was found to push out the stopples from both ends, and a rod of ice appeared at each end of the tube, which shewed how much it was swollen with the cold within. From hence we may be very certain that cold dilates water; and experience shews the force of this expansion is as great as any which has been produced by heat. The touch-hole of a strong gun-barrel being stopped, and a plug of iron forcibly driven into the muzzle after the barrel had been filled with water, it was placed in a mixture of ice and salt to be frozen: the plug, though soldered to the barrel, at first gave way; but being fixed in more firmly, within a quarter of an hour the gun-barrel burst with a loud noise, and blew up the cover of the box wherein it lay. Such is its force in an ordinary experiment. But it has been known to burst cannons filled with water, and then left to freeze; for the cold congealing the water, and the ice swelling, the force became irresistible. The bursting of

rocks by froſt, which is very frequent in the northern climates, and is ſometimes ſeen in our own, is an equal proof of the forcible expanſion of congealed water. For having, by ſome means, inſinuated itſelf into the body of the rock, it has remained there till the cold was ſufficient to affect it by congelation: but when once frozen, no obſtacle is able to confine it from dilating, and, if it cannot otherwiſe find room, the rock muſt burſt aſunder.

This alteration in the bulk of water might have ſerved as a proof that it was alſo capable of being compreſſed into a narrower ſpace than it occupied before; but, till a few years ago, water was held to be incompreſſible. The general opinion was, that no art whatſoever could ſqueeze it into a narrower compaſs; that no power on earth, for inſtance, could preſs a pint of water into a veſſel that held an hairs-breadth leſs than a pint. This was ſaid upon the credit of the Florentine experiment, where the water, rather than ſuffer compreſſure, was ſeen to ooze through the pores of the ſolid metal; and at length, making a cleft in the ſide, ſprung out with great vehemence. But later trials have proved that the concluſion from that experiment was premature, and that water is very compreſſible, and partakes of that elaſticity which all other bodies do in ſome degree poſſeſs. Ice, which is water in a congealed ſtate, is very elaſtic. A ſtone flung ſlantingly along the ſurface of a pond bounds from the water ſeveral times, which ſhews it to be elaſtic alſo. But the great Mr. Boyle, and after him Mr. Canton and others, by preſſing water with great weights, properly applied, have proved its elaſticity beyond diſpute.

Our obſervations under this article have hitherto been chiefly applicable to the element of water alone; but its fluidity is a property that it poſſeſſes in common with ſeveral ſubſtances, in other reſpects greatly differing from it. That quality which gives riſe to the definition of a fluid, namely, that its parts are in continual inteſtine motion, ſeems extremely applicable to water: what the ſhapes of thoſe parts are, is very difficult to ſay. The trials of the philoſophers to aſcertain this, have hitherto been unſucceſsful; all that they have found is, that the parts are extremely minute, and that they roll over each other with the greateſt eaſe. Some, indeed, from this property alone have not heſitated to pronounce them globular; hence, in our hydroſtatical books, we have pictures of thoſe little globes in a ſtate of ſliding over each other. But perhaps this is only the work of imagination; for it is known that ſubſtances of any

kind

kind, reduced very ſmall, aſſume a fluid appearance, ſomewhat reſembling that of water. Thus plaiſter of Paris, finely powdered and ſifted, put into a veſſel over the fire, will ſoon begin to boil like water, and will exhibit all the appearances of a boiling liquor. Although but a powder, the parts of which we know are very different from each other, and juſt as accident has formed them, yet it will heave in great waves, like boiling water. Upon agitating this powder, an heavy body will ſink to the bottom of it, and a light one emerge to the top. There ſeems, then, but ſmall reaſon to ſuppoſe the figure of the parts of water to be round, ſince we ſee their fluidity well imitated by a compoſition, the parts of which are of various forms and ſizes. At preſent, therefore, we muſt be content to remain ignorant of the ſhape of the parts of water; but we are certain that earth, air, and fire will all of them ſeparate its parts from each other.

Earthy ſubſtances divide the parts from each other, and keep them aſunder. This diviſion may be ſo great that the water will intirely loſe its fluidity thereby. Mud, potter's clay, and dried bricks, are but ſo many different combinations of earth and water; each ſubſtance in which the parts of water are moſt ſeparated from each other appearing to be the moſt dry. In ſome ſubſtances, indeed, where the parts of water are greatly divided, as in porcelain, for inſtance, it is no eaſy matter to recover and bring them together again, but they continue in a manner fixed to the manufacture. This circumſtance led Dr. Cheney into a very peculiar train of thinking. He thought that the quantity of water on the ſurface of the earth was daily decreaſing. "For (ſays he) ſome parts of it are continually joined to vegetable, animal, and mineral ſubſtances, which no art can again recover. United with theſe the water loſes its fluidity; for if we ſeparate a few particles, and faſten them to a ſolid body, or keep them aſunder one from another, they will be fluid no longer. To produce fluidity, a conſiderable number of ſuch particles are required; but here they are cloſe, and deſtitute of their natural properties." Thus, according to him, the world is growing every day harder and harder, and there may come a time when every object around us, may be ſtiffened in univerſal frigidity! Strange thought indeed! But it ought to be mentioned that our readers may ſee that even philoſophy itſelf is not without its vain and prepoſterous anxieties.

That air will divide the parts of water, cannot be doubted; ſome have even diſputed whether water be not capable of be-

ing turned into air; others will not grant this. However, it must be granted, that it may be turned into a substance which greatly resembles air with all its properties; except that, by cold, this new made air may be condensed again into water.

But of all the substances which tend to divide the parts of water, fire is the most powerful. Water, when heated into steem, acquires such force, and the parts of it tend to fly off from each other with such violence, that no substance on earth which we know of, is strong enough to confine them. A single drop of water, converted into steam, has been found capable of raising a weight of twenty tons; and would have raised twenty thousand, if the vessel confining it were sufficiently strong, and the fire below increased in proportion.

ANTIQUITY OF THE UNIVERSAL DOCTRINE.

To the Editor of the UNIVERSALIST'S MISCELLANY.

SIR,

THE doctrine of the Universal Restoration is called by many persons a new doctrine, and the charge of novelty has been sometimes urged as an argument against the truth thereof; but if the Restitution of all Things was spoken of by the holy prophets of Jehovah from the beginning of the world, or the commencement of the Jewish dispensation, it follows that it is no new doctrine. I will attempt to state what I have observed in the writings of the prophets upon this subject. And first, I will attempt to prove, that

The doctrine of limited punishment, and Universal Restoration, may be collected from the writings of Moses.

If this be proved, it will follow, that so far from the Universal doctrine being a modern invention, it is of the highest antiquity.

As Moses wrote on the subject of punishment, he must, necessarily, either maintain the doctrine of limited or unlimited punishment; if unlimited, it follows, that he either taught the doctrine of endless misery, or the doctrine of annihilation; if it cannot be proved, that either endless misery, or annihilation, are to be found in his writings, it will follow, that he taught the doctrine of limited punishment, consequently, that the doctrine of Universal Restoration is implied in what he taught.

1. So far from the doctrine of endless punishment being taught by Moses, in the law, it has been the opinion of some learned

ed men, that the doctrine of future punishment is not once mentioned there; but that the doctrine of an equal providence, proportioning rewards and punishments in this world, to those who lived under that law, according to their conduct, is what the Jewish legislator taught: and that such an equal providence attending the Jews, under that dispensation, is a decisive proof of the divine origin of what Moses taught. As if he had said, These are the laws which Jehovah hath commissioned me to deliver to you; if you obey them, he will bless you with long life, make you prosperous, and protect you from your enemies on every side; but if you transgress these laws, you shall become a prey to disease and calamity, and your enemies shall destroy and scatter you among all nations. That the Jews were prosperous and happy as a nation, so long as they continued obedient, and that when they transgressed the law they became miserable and fell a prey to their enemies, I think, no man acquainted with their history can deny. That Moses could cause such an equal providence to attend that people, no one can suppose. Yet that he taught them such an equal providence would attend them, I think, no one who reads his writings can help seeing: and that such an equal providence hath attended them is evident: this I take to be no weak proof of the divine legation of Moses. If the doctrine of future punishment be contained in the Mosaic writings, what he taught concerning the equal providence which should attend the Jews will not be set aside thereby: nor can the most dreadful curses threatened in the law prevent the future Restoration; for Moses foretold, that after all the curses were come upon the people for for their sins, they should be restored. Deut. xxx.

2. If sin be of such infinite demerit as to expose the sinner to endless punishment, and it be essential to the justice of God to inflict that punishment on all who die in their sins, this must have been the case ever since sin entered into the world; consequently this supposed infinite demerit of sin should have been pointed out by the law, which entered that the offence might abound; and sinners should have been taught then that if they died in their sins they would be endlessly miserable; but we find nothing like it in the law of Moses; so far from it, I know not of a single passage in that law which has been supposed, even by anti-universalists, to express the doctrine of endless misery. That many, who lived under the law, died in their sins, or went alive into the pit, must be admitted by all who believe the Bible. That the law under which they lived, and against which they transgressed, did not threaten them with endless

endless punishment, must, I think, also be admitted: therefore, if such persons, having been cut off in their sins, be condemned to endless punishment, they must be condemned by a different law to that under which they lived—an *ex post facto* law; in which case, the law, which was given to be the rule of their life, will not be the rule of judgment to them, though Paul positively asserts it will, (Rom. ii. 12.) but some other law, far more tremendous. I appeal to every unprejudiced reader whether it would not be contrary to the known principles of justice to judge and punish men according to a different (and incalculably more severe) law than that under which they lived. To impute such manifest injustice to the God of truth, would be a gross libel upon his glorious character and righteous government, and a flat contradiction to all his proceedings with his creatures. It remains for our opponents either to prove that the doctrine of endless punishment was taught by Moses, or to renounce that doctrine, at least so far as relates to those who lived under the law. If the ministration of condemnation and death did not include the terrible doctrine of endless misery, it must be hard to conceive that it can be comprehended in the ministry of reconciliation.

3. If such phrases as death, destruction, the end of all flesh, imply the annihilation of the persons to whom they are applied, Moses taught the doctrine of annihilation; for we find such forms of expression in his writings: and if he taught the doctrine of annihilation, it was to the total exclusion of the resurrection and future state; for he applied the above words to persons at the close of the present life. Gen. vi. 13. Deut. vii. 23. and xxxii. 24, 25. To suppose Moses was ignorant of the doctrine of a future state, is to deny what is held forth in his writings, as understood and applied by Christ himself. (Compare Exod. iii. 6. with Matth. xxii. 32.) To say, death, destruction, &c. mean an extinction of being, would be to set Moses in opposition to Christ, and the law against the promises. If such forms of expression do not imply annihilation, or total extinction of being, as they occur in the writings of Moses, they do not necessarily imply annihilation, or total extinction of being, as they occur in any other part of the Scriptures. If such phrases, as used by Moses, do not imply annihilation, it follows, that the law did not threaten sinners with annihilation, or total extinction of being, as the wages of sin: and if the law did not, surely it ought not to be supposed that the gospel, in which life and immortality are brought to light, teaches that exterminating doctrine. Had those who transgressed Moses's law expected

themselves

themselves to either endless misery, or annihilation, those who sin against the gospel could not expose themselves to a much sorer punishment; for what punishment can be more terrible than endless misery, or preclude the possibility of degrees more completely than annihilation?

4. One manifest absurdity involved in the doctrine of endless punishment is, it destroys all proportion between crime and punishment; not only by supposing that the sins of this mortal life will be punished with an absolute eternity of inexpressible misery; but also by the supposition, that, however different in nature and magnitude the crimes may be of those who die in their sins, they will all receive the same punishment, (*i. e.*) endless misery. If it be contended, that their punishment will not be endless misery, but endless loss of being, the same absurdity is still involved: for if endless loss of being be the punishment of all who die in their sins, the greatest offender can receive no greater degree of punishment than the smallest. It is worth while to enquire, Did the Mosaic law thus confound things? did it inflict the same punishment upon transgressors indiscriminately, whatever difference there might be in their transgressions? Just the contrary. An eye for an eye, a tooth for a tooth, life for life, punishment exactly proportioned to the nature and magnitude of the offence, was what Jehovah appointed the judges of Israel to inflict on those who violated his righteous commands. The man who has not observed this must be a stranger to the Jewish law. Did the law of God direct men in their judicial proceedings to distinguish between one transgressor and another, to inflict a greater or less punishment according to the nature and magnitude of the crime; and shall not he in his judicial proceedings, in the exercise of punitive justice, so distinguish, and inflict a greater or less degree of punishment on transgressors according to the measure of their sins? Are we to suppose that God is less righteous than his law required earthly judges to be? Let us not harbour a thought so dishonourable of the Judge of all the earth.

To me it appears quite indisputable, that endless punishment cannot be a mean intended to answer some end upon the punished worthy of the infinite wisdom and goodness of God; for if punishment be endless there can be nothing after it, consequently it must be the ultimate end of those unhappy beings who are subjected thereto: and I know not how any man living will go to work to prove, that either endless misery, or annihilation, can be an end worthy to be pursued by infinite wisdom and goodness--by God, who is love, in his conduct towards his creatures in a future state. The present enquiry is,

Did

Did Moſes repreſent puniſhment as the ultimate end of the puniſhed, or as a mean which God would make uſe of to bring about their reformation? If the former, it may be ſuppoſed that he apprehended puniſhment would be endleſs; but if the latter, it is beyond all diſpute that he believed puniſhment would be limited, and terminate in the end it was deſigned to anſwer. I think this point is decided in Deut. xxviii; there, after pointing out the various puniſhments which God would inflict upon the houſe of Iſrael, for refuſing to obſerve and do all the words of the divine law, he points out (ver. 58.) the end for which he would bring upon them all the dreadful plagues he had enumerated, "That thou mayeſt fear this glorious and fearful name, THE LORD THY GOD." As Moſes expreſsly declared, that the end which God would purſue in puniſhing them, was to bring them to fear his name, he could not ſuppoſe that their puniſhment would be endleſs.

6. So far was Moſes from teaching the Iſraelites the terrific doctrine of endleſs miſery, or the exterminating doctrine of endleſs deſtruction, which would reduce ſo large a part of the works of God, which he made in wiſdom, to a mere blank, that he pointed out, in the moſt plain and unequivocal manner, that all the puniſhment which he had foretold ſhould come upon that people for their ſins, would be followed by their future reſtoration. Deut. xxx.

7. According to the reaſoning of ſome men, who ſuppoſe that preaching the doctrine of the reſtoration muſt have a bad practical effect, Moſes ought never to have plainly told the Jews of their future reſtoration, much leſs have recorded it in his writings to be read by them in all generations, eſpecially as he knew they were, and would continue, a hardened and rebellious race; but have left them to expect unlimited puniſhment, without giving them any hope of future deliverance: yet Moſes did teach them the doctrine of limited puniſhment and future reſtoration; nor does it appear that *he* ever ſuppoſed the foretelling the reſtoration of that rebellious nation, after they had recieved their puniſhment, would encourage them to continue the longer in rebellion.

I remain,

Yours, &c.

PHILALETHES.

TO

TO MR. J. CUE,

IN REPLY TO HIS LETTER ON OATHS,

Vol. II. P. 380.

SIR,

I FREELY acknowledge, that when I first read your letter to the Editor, on the lawfulness of swearing on certain occasions, though never in a Christian Church, several of your arguments were new to me, and appeared to have so much force in them, that I durst not at that time attempt to refute them: yet being fully persuaded that deliberate consideration is of the greatest consequence in all our enquiries after truth, I thought it would be wrong immediately to conclude in favour of your side of the question. I did not however intend remaining so long silent on the subject, as variety of things have occasioned delay; but be assured that an unwillingness to retract my opinion, after having publicly avowed it, has been no cause of my silence; for I glory in disavowing mistakes when convinced of them. I am now at leisure to re-examine your arguments, and have taken up my pen to

> "Assent where I can, by evidence impell'd;
> Reply where I can't to your positions yield."

You admit that the passages which I quoted, Mat. v. 33—37. and James, v. 12. forbid the use oaths in a Christian Church, with this, and the whole of your reasoning upon it, I entirely agree; but you limit the prohibition, in the above passages, to a Christian community, and conclude that out of such community, even Christians are at liberty to act contrary to the direction given by the Lord and his apostles, that direction not applying in such a case. I confess there is something reasonable in your argument: for as an oath was intended to confirm a matter in dispute, and put an end to all strife about it; and as it is only among real Christians we can expect to find that truth and mutual confidence which will render a simple affirmation of sufficient weight to decide a circumstance which is disputed; it is rational to infer that the use of oaths can be superceded only among real Christians: yet notwithstanding this, I must, at least, suspend my judgment, until the following difficulty be obviated.

To affirm, that when Christ said "Swear not at all," he meant, Swear not at all in your Christian assemblies, or one among another as Christians; but you may still continue to swear when called upon by the men of the world, is certainly

(as I think) a departure from the moſt plain and literal ſenſe of the words: conſequently, you ought to ſhew that, in the diſcourſe from which the words are taken, Chriſt is giving his diſciples laws merely for the regulation of their conduct towards each other; not laws for the regulation of their conduct in their intercourſes with the men of the world. But how will you be able to prove this, with reſpect to ſeveral precepts contained in the ſame diſcourſe?

You think, dear Sir, that to reject your ſtatement of the ſubject will involve inſuperable difficulties, reſpecting the harmony of the Old and New Teſtament. This is certainly a conſideration of great importance; we ought ever carefully to maintain the harmony of the Old and New Teſtament; I commend your zeal upon this ſubject, and truſt I feel the ſame.

That oaths were lawful, yea, even commanded under the former diſpenſation, I firmly believe; but you, Sir, muſt admit that many things were lawful, yea even commanded, under the former diſpenſation, which it would be unlawful for Chriſtians to practice. I will not bring any proofs of this, becauſe I expect you will agree with me in it; yea I think you have admitted it reſpecting oaths: for your quotations (page 382.) fully prove that oaths were lawful in the church of God under the former diſpenſation, yet you contend for their unlawfulneſs, in the church of God, under the preſent diſpenſation. The queſtion I think is, Was the law which authorized and commanded oaths ſtrictly a moral precept, or was it a law of poſitive inſtitution adapted to the time then being? If ſtrictly a moral precept, we may ſuppoſe it to be ſtill binding upon men, and moſt of all upon Chriſtians; and if ſo, how are they in any ſenſe to be liberated from it? But if a law of mere poſitive inſtitution, it may have ceaſed with the diſpenſation under which it was given; and it muſt have ceaſed, unleſs Chriſt, the lawgiver of Chriſtians, hath authorized it in the New Teſtament: even as the keeping of the Jewiſh ſabbath hath ceaſed: for he hath redeemed his church from under the law. All poſitive inſtitutions muſt of courſe have ceaſed with the economy to which they belonged, unleſs adopted by Chriſt the head of the Chriſtian economy: for he is a perfect lawgiver, and hath given a complete ſyſtem of laws to his diſciples, ſufficient to regulate every part of their conduct. If we could not maintain the harmony of the Old and New Teſtament, without admitting that Chriſtians may lawfully do whatever Moſes authorized the Jews to do, we could not maintain that harmony at all, at any rate it would be neceſſary ſtill to uſe the circumciſing knife: therefore I ſee not how denying the lawfulneſs of oaths under

under the gospel dispensation, can affect the harmony of the Old and New Testament, unless it can be proved that the Old Testament represented swearing as an unalterable moral obligation.

When Christ said he came not to destroy the law, we cannot understand him to mean that he came to render perpetual whatever positive commands Moses had given to the people, much less that he came to make all the world Jews and disciples of Moses: he explains his meaning by adding "but to fulfil." He came not as an opposer, or enemy to the law; but to do it the highest honour by fulfilling, and so becoming the antitype or substance of that temporary economy.

I am not at present convinced that every appeal to another, respecting the truth of an assertion, or matter of fact, is an oath; but rather think an oath always includes the affirming a thing in question to be as true as some other thing, the truth and reality of which is beyond all dispute: so when JEHOVAH swore by his own life, he declared what he had spoken to be as true, and the accomplishment of it as certain, as his own life. Having this idea of an oath I am not convinced that Paul made use of one in the passages which you have quoted.

When I referred to the apostle's words, Heb. vii. 12. I had not the least conception that the change of the law was from wrong to right; but I then thought, and still think, that as a less perfect priesthood was changed for a more perfect one, so a less perfect system of laws was changed for a more perfect one; that the former was best adapted to the church during its minority, before the coming of the promised seed, and the latter to its more mature age, since his coming. (Gal. iv.) That what the law authorized was *right* for Jews to do, under that dark dispensation, there can be no doubt; but that every thing which was *right* for Jews then to do, would be *right* for Christians to do, under the more glorious dispensation of the gospel, I think may be fairly questioned.

The remainder of your letter contains many excellent remarks, in which I heartily acquiesce; and hope, if I still maintain that the law of God, as given by Moses, commanded some things which Christianity forbids believing gentiles to conform to, it will not subject me to the charge of striving about words to no profit but to the subverting of the hearers. I submit to your superior judgment, whether, upon the ground of your own reasoning, it be not an antichristian practice for professed Christians to require oaths of each other, and whether

and Christians ought not to refrain from swearing, as a protest against such an antichristian practice.

Thus, Sir, I have replied with freedom to your letter, and hope you will do the same in return. I care not whose arguments prevail, if truth be but promoted. I have written with the more pleasure, believing I am addressing one who is

A learned critic, brother, friend,
Who'll freely censure, or commend.

I remain,
Yours, affectionately,
R. WRIGHT.

DIFFICULTIES ON REPROBATION.

DEAR SIR,

BEING, as I trust, a "serious enquirer after truth," your monthly Miscellany encourages me to hope that some of the difficulties which have hitherto interrupted my pursuit of this desirable object, may meet with a fair investigation, and be finally removed.

Having lately met with a treatise on the doctrine of Universal Salvation, I read it with much attention, and, I would hope, without prejudice; but the event has not been altogether such as might be desired on supposition of the system of Universalism being scriptural. Being persuaded that a sincere love of the truth is inseparable from a vigilant guard against the obtrusion of error, I have exerted my best though poor ability to weigh the arguments that were offered on this subject; and though I often admired their ingenuity, I was not always convinced by their weight: so that at present I cannot rank myself among the Universalists.

Accidentally catching up one of your Miscellanies, and seeing the subject particularly attended to, as well as encouragement given to any one to state his doubts, with the promise of their being candidly considered, I have taken the liberty of offering you some of my difficulties; and trust, Sir, to your goodness to give them as early an insertion as may consist with the usual pressure of temporary matter. As it would be putting you, probably, to too great an expence of time to give a full answer to all my doubts, as well as myself to more trouble than would consist with my daily avocations to bring them all forward at once, I beg leave to lay them before you rather in the way of observation on what may occur at different times in your Miscellany, because I may thus receive, in due time, full satis-

satisfaction from your correspondents, without causing you to deviate from the usual routine of your business.

I think one of the first subjects I happened to cast my eyes upon in your number for September, 1799, was a third Letter, signed R. W., dated from Wisbeach, on the doctrine of Reprobation. As I much wished to see this subject clearly stated, I read it with some degree of avidity. Yet, Sir, your correspondent has not given me full satisfaction on this head; nor, indeed, could it be reasonably expected in so short a compass as two pages; yet, by stating my difficulties thereon, I am induced to hope he will not overlook them, should he think proper, at any future period, to resume his strictures upon it.

If I understand the nature of Mr. W.'s argument, I think it may be thus stated---" It will be conceded on all hands, that the state of those, who are said in Scripture to be under reprobation, is, apparently, as irremediable as any described in the word of God, if, therefore, it can be proved, that some who have been in that state, have, nevertheless, been restored, and admitted to the privileges and blessings of the righteous, it will follow, that a state of reprobation is not irremediable; and, therefore that we may reasonably conclude, that those who are now, or may be hereafter, consigned to future torments, will be delivered from those torments."

Though Mr. W. does not directly make the assumption upon which this argument rests, yet I presume he has done it indirectly by saying, if he can make good his positions, " it will appear that a state of reprobation is not an irremediable state," by which he supposes that it is generally thought to be irremediable. And indeed the conclusions deduced from this argument, cannot, I apprehend, be established on any other supposition than that this state is as remediless as any spoken of in the Scripture; for otherwise, though it should be proved that a person might be recovered from reprobation, yet another might still be irrecoverable, who was in a state more desperate than that of reprobation; *i. e.* if there should be a state more deplorable than that of reprobation, the arguments drawn from the restoration of the reprobate would be inapplicable to them, and these might, notwithstanding, be endlessly miserable, which would not consist with the system of Universalism.

Having, then, as I trust, put the argument of Mr. W. in its full force, I beg leave, Sir, to observe that the assumption of Mr. W. does not appear to me to be granted, nor capable of proof, and therefore that the argument founded upon it is inconclusive. As the word *reprobation*, I believe, no where occurs in Scripture, it were to be wished that Mr. W. had favoured us with a definition of this term; but as I do not observe that he has done this, his idea of it can only be collected from his

his application of the term. I find, then, that the weight of Mr. W.'s argument rests upon Rom. i. 28. where the word αδοκιμος is rendered, in the common translation, *reprobate*. It becomes, then, a matter of some importance, I presume, to ascertain the import of this word αδοκιμος, and if it should appear that it does not, in any place, *of itself*, *necessarily* imply an *act* of the Almighty rejecting his creatures; that if it should any where be found to represent, in the opinion of anti-universalists, a remediless state, that state is collected from the nature of the case, or from the circumstances with which it is connected; and that the passage upon which Mr. W. rests his argument, neither from the nature of the case, nor from any circumstance with which αδοκιμος is connected, can imply a remediless state; then, I presume, the conclusions of Mr. W. from this argument, will be invalidated; because it does not seem to me follow, that if the word αδοκιμος, in the passage under consideration, should be found to come short of *reprobation*, in the sense upon which Mr. W.'s argument is founded, therefore there is no other word in the New Testament which expresses a remediless state, or that even *this word*, under the different circumstances of the context, may not imply such a state.

Whether I shall invalidate Mr. W.'s assumption or not, must be submitted to others: I will fairly propose the considerations that have weighed with me, and, as truth is the object I have in view, if my errors should be pointed out, I shall rejoice that I have placed myself under the instruction of those who see more clearly than myself.

It is agreed, I believe, that the meaning of αδοκιμος can be collected only from an investigation of the different places where it occurs. In examining all the passages where it is to be found in the New Testament, and several in the LXX. I find that the adjective αδοκιμος (for I do not meet with the *noun* either in the New Testament or any classic author) is *apparently* used in two different acceptations, which I will submit to your correspondent's consideration. The former seems to be that of "falling below the proper standard" of any thing, and in this sense it is opposed to δοκιμος, a word used by ancient alchymists as a test of pure metal. I would submit it to Mr. W. whether this be not the ideal meaning of it in Prov. xxv. 4. where the LXX. has Τυπτε αδοκιμον αργυριον και καθαριαθησεται καθαραν 'απαν· Also in Isaiah, i. 22. and Jer. vi. 30.; in which last passage the verb is used which is derived from the adjective. In this acceptation it seems also to occur in 2 Tim. iii. 8. αδοκιμον περι την πιστιν, "below the standard concerning the faith:" and I am the more inclined to think this is the proper acceptation of it here, as it is immediately connected with ανθρωποι κατεφθαρμενοι τον νουν· (which, by the bye, seems to be exactly synonimous with αδοκιμον νουν, in Rom. i. 28, which will be hereafter

hereafter considered.) In the same manner I understand Tit. i. 16. as also Heb. vi. 8. in which the ground spoken of seems to be so much below the standard of good, or rather, so completely bad, as to be incapable of improvement; like a piece of dross, (to change the metaphor) not having the least mixture of pure metal. And the context seems to favour this construction, particularly v. 4. αδυνατον γαρ τους, κ, λ. It was mere refuse, or a sandy desert; neither benefitted by the sun, nor refreshing showers. The circumstances of the context give the whole weight to this word, and seem to determine that it means the greatest degree below the standard of good land. 2 Cor. xiii. 5, 6, 7. seems also to confirm this interpretation. In the 5th verse αδοκιμοι corresponds with the verb δοκιμαζετε, which is rendered "prove" yourselves; as if the apostle had said, "Bring yourselves to the proper touchstone. Know ye not your ownselves that Christ Jesus dwelleth in you, except ye be τι αδοκιμοι; below the standard as to something." The adjective τι is not rendered in the common translation; but, in this view of the subject, has considerable emphasis. If your correspondent will have the goodness to consult the original in the 6th and 7th verses of this chapter, it is presumed he will find this idea receive additional confirmation, and particularly from the 7th, where he will perceive an antithesis between αδοκιμοι and δοκιμοι.

Having stated my reasons for supposing that αδοκιμος ought, in some passages, to be rendered "disapproved," as not coming up to the proper standard, rather than "reprobate," if by that term we must *necessarily* understand "cast away," or "given up;" I have only to add, on this part of the subject what will readily suggest itself to your correspondent, that if αδοκιμος mean "not proof," it may, in different passages, convey different ideas, as there may be various gradations below the standard or touchstone, to mere dross or refuse; and when we are required by the context to understand the lowest possible degree, as perhaps we are, in Heb. vi. 8. it may then properly enough be rendered "omnino rejiciendus."

But besides this acceptation, it seems to me to have, in other passages, an allusion to the Olympic games: and the more so, as, besides the passages in the New Testament which seem to countenance this idea, it is found in classic authors with this reference. It is not necessary to suggest to your correspondent, that many parts of the New Testament allude to the gymnastic games of the Greeks, particularly such as speak of running, wrestling, fighting, &c. as well as the rewards that are promised to the victors, crowns, unfading crowns, &c. Now δοκιμος and αδοκιμος express the successful and unsuccessful candidates at these contests. Hence St. Paul exhorts Timothy, (2 Epist. ii. 15.) Σπουδασον σεαυτον δοκιμον. And James has also

this

this expreſſion (i. 12.) δοκιμος γενομενος λαβειν τον στεφανον. Hence at the concluſion of a deſcription of the Chriſtian warfare, given in the various terms of the Olympic games, St. Paul ſays, (1 Cor. ix. 27.) μηπως αλλοις κηρυξας (κηρυξ, Mr. W. will recollect, was a cryer or officer, who was appointed at theſe games, to propoſe the laws and rewards, and to proclaim who was ſucceſsful, δοκιμος, and unſucceſsful, αδοκιμος), αυτος αδοκιμος γενωμαι, *i. e.* I apprehend, "leſt I ſhould loſe the reward, or, what is the ſame thing, be declared unſucceſsful, and of courſe fall ſhort of the crown."

This acceptation of the word we are conſidering appears to me, though in ſome things to agree with the former, yet to have one important and characteriſtic difference, inaſmuch as it admits of *no degrees*. He who once "loſes" the crown, cannot recover it; whereas what is "below the ſtandard," if not mere droſs or refuſe, may be purified, and therefore, in that ſtate, cannot be conſidered as altogether rejected.

I think there is now but one more paſſage in the New Teſtament where this word occurs, and this I have hitherto omitted, becauſe it is that on which the weight of your correſpondent's concluſions reſts; but on this I will now offer my thoughts.—If I have made it appear, to Mr. W.'s ſatisfaction, that this word has a double acceptation, he will agree that the enquiry now is, Which is applicable to the paſſage he alluded to in Rom. i. 28.? And here we need only to obſerve, in order to determine that this latter interpretation does not belong to it, that there is no alluſion in the context to the Olympic games; and therefore, unleſs this word has a meaning different to thoſe we have adduced, it muſt be underſtood according to the former interpretation; and this I apprehend it will readily admit. It is to be remarked, that in the context the Almighty ſeems to have puniſhed the gentiles in ſuch a manner as to make them read their ſin in their puniſhment. This is very obſervable in the 24th and 26th verſes, and Mr. W. will readily obſerve that there is the ſame phraſeology in the verſe under conſideration as that in the two verſes juſt alluded to: "They changed the glory of the incorruptible God into an image made like to corruptible man and four-footed beaſts, *therefore* God gave them up to uncleanneſs and brutal luſts," &c. "They ſerved the creature more than the Creator, *therefore* God gave them up to vile affections," &c. "They did not like to retain God in their knowledge, *therefore* he gave them up εις αδοκιμον νουν." I would remark that in this verſe there ſeems a double antitheſis, αδοκιμαστον, to which αδοκιμον is oppoſed; and νουν, to which is oppoſed νουν. And I think it may, not improperly, be paraphraſed thus—"They were ſunk ſo low in vice as to diſdain retaining the ideas which nature, or more probably tradition, had taught them of God, and, anſwerably to this depravity of

intellect,

intellect, God gave them up to their *corrupt* or *depraved* mind. (Comp. 2 Tim. iii. 8. ανθρωποι κατεφθαρμενοι τον νουν.) It is the property of the mind, when not under the influence of sin, to approve of every thing that is holy and divine; but when debased, κατεφθαρμενος, as every mind is by nature, (1 Cor. ii. 14.) it does not like to retain God in its thoughts. Hence the mind, in its natural ſtate, is properly termed αδοκιμος, and when God withdraws the reſtraints of his holy Spirit, or takes away the bridle from the paſſions, it is properly ſaid παρεδωκεν αυτους εις αδοκιμον νουν. Similar to this expreſſion is that in Hoſ. iv. 17. "Ephraim is joined to idols, let him alone."

From theſe remarks upon the paſſages where the word under conſideration occurs, I think it does not appear from any of them that αδοκιμος implies an *act* of the Almighty, rejecting his creatures; it is merely a *paſſive* word, expreſſing a *ſtate* or *being*, and therefore I preſume cannot be properly oppoſed to εκλεκτος, as Mr. W. ſeems to apprehend, which evidently implies a divine act; and what confirms this opinion is, that it is no where found in the New teſtament, oppoſed to the elect. If it ſhould be pleaded that παρεδωκεν is connected with αδοκιμος in Rom. i. 28., and therefore it muſt imply that God had caſt ſuch characters off, I anſwer, that this verb does not imply that God had reprobated ſuch characters: it means no more than that God delivered them up to the uncontrouled guidance of what they poſſeſſed *before* he gave them up, and that is αδοκιμον νουν, a *corrupt* mind. And I apprehend that it cannot be ſhewn that this expreſſion implies any more than thoſe in verſes 24 and 26, or that juſt alluded to in Hoſ. iv. 17. from which, I preſume, no one ever argued the doctrine of *reprobation*. Should it again be pleaded, that 1 Cor. ix. 27. contradicts this argument, an attention to the paſſage will anſwer this objection. A perſon who fails in a gymnaſtic game cannot properly be ſaid to be *excluded by the* κηρυξ, but to *loſe* his reward, by not ſurpaſſing his antagoniſt.

Another concluſion from the above reaſoning is, that when αδοκιμος repreſents an irremediable ſtate, as it is granted it poſſibly may, we ſuppoſe that this irremediable ſtate is to be collected from the nature of the caſe, as 1 Cor. ix. 27.; or from the peculiar circumſtances of the context, as in Heb. vi. 8.; and by no means from the intrinſic ſignification of the word.

Another concluſion I think may be fairly drawn, that this word, in Rom. i. 28. upon which Mr. W.'s argument reſts, cannot, either from the nature of the caſe, or from the circumſtances of the context, imply a ſtate that can be deemed deſperate; and that, were the anti-univerſaliſt to mention a ſtate that he apprehended remedileſs, he would never think of fixing upon this paſſage, or reſt his proof of ſuch a ſtate upon the ſimple and unconnected uſe of αδοκιμος in any paſſage. It does

undoubtedly intimate, in Rom. i. 28., a state of very great wickedness and extreme danger, but more than this, I presume, is not deducible from the passage.

If the above reasoning and conclusions be just, I apprehend that it must be granted that the reasoning of Mr. W. falls to the ground. If it be proved that ἀδοκιμος, in the passage alluded to, mean no more than a state of great wickedness, Mr. W.'s position, I believe, will stand thus---"If it can be proved from the Scriptures that God loves men when in a state of great wickedness,---that, viewed in that state, he gave his son to die for them,---that he actually took some who had been in a state of great wickedness to be a people for his name,---and that some who had been in that dreadful state were called by the gospel, and, when called, were spoken of as the elect of God,---it will follow, that great wickedness does not intend God's totally giving up his creatures so as never to employ any means for their recovery, nor by any means imply a cessation of his love to them,---that a state of wickedness is not an irremediable state,---that so far from election and great wickedness being twin doctrines, the same persons have been very wicked and elect persons at different persons." But if Mr. W.'s positions amount to no more than this, they do not appear to me to want much proof. The only conclusion which an anti-universalist would oppose from such positions would be that any certainty can thence be deduced respecting the restoration of the wicked from punishment after death.

But after all, I would distrust my own judgment, and wait to see a candid investigation of what I have here offered. I wish for further insight into this subject; and shall be very happy if at length I may be set right, on supposition of my being in an error; and that I am in an error can scarcely be doubted, when it is observed with how much confidence Mr. W. forms his conclusions, and how certain the Universalists in general are of the truth of their doctrines. Nothing, I presume, can justify this confidence but demonstrative evidence that their opponents are under a deception, and that, on their side the question, truth shines with irresistible splendour. And as they have themselves formerly, most probably, entertained the views which I now have, I may reasonably hope to obtain a solution of my principal difficulties. Under this persuasion and hope, I flatter myself with being permitted to keep up a correspondence with your monthly Miscellany; and I promise, on my part, to weigh with attention what may be proposed to my consideration, and to receive Truth, whenever she comes in such a shape and dress as not to admit the possibility of mistaking her for Error, who often assumes her garb. Should Mr. W. satisfactorily answer my difficulties on the subject of this letter, I will then take the liberty, if you shall not think me too

trouble-

troublesome, of offering my thoughts on the sequel of this letter, which I ingenuously confess does not, at present, appear to me conclusive. Admitting the validity of his positions, I am not quite clear as to the propriety of his reasoning and conclusions. I beg you will excuse this long letter, and believe me sincere in subscribing myself,

Yours, &c.
AMOR VERITAS.

LETTER IV.

TO MR. ANDREW FULLER,

ON THE RESTORATION OF ALL LAPSED INTELLIGENCES.

DEAR SIR,

THE idea that time will end with the present life, and eternity begin with the next, is very common; whence this thought originated is very difficult to say. Upon serious inquiry I find nothing of it in the Scriptures. In Rev. x. 6. we have a passage which has often been brought forward upon this subject. "The angel swore---that there should be time no longer;" but that this cannot be taken in the acceptation of the ending of time and beginning of eternity is evident from the context, which immediately goes on to mention the *days* of the seventh angel, &c. which are to take place after this period. As the late learned Dr. Gill has a valuable criticism on this this text, I will transcribe it---

"The words will bear to be rendered, as some have observed, *that there should be delay no longer*; that is, (no delay) of the coming and kingdom of Christ; though the bridegroom has tarried, he will come, and will not tarry beyond the time the angel swears to: every seal of the sealed book, (see ch. v. 1.) is a delay of and a stop upon the open appearance of Christ's kingdom; and the opening of every seal is an advance to it; and when the sixth seal was opened, and paganism destroyed, and Christianity spread throughout the empire, the kingdom of Christ might have been expected to have appeared; but there was a seventh seal to be opened, which was a stop upon it, and which, when opened, brought ruin and destruction upon the Christian empire, both western and eastern, under the six first trumpets; and till the seventh sounds there will be a delay of Christ's kingdom; but when that sounds there will be no more delay."

The idea which we have of the duration of eternity is certainly a very obscure one; it has been said to be "an unity of consistence and simple continuance." Whether this definition will convey any clear notion of the subject to others, I know not; but to me I confess it is sufficiently dark. The only method I can think of to conceive with any satisfaction of eternity, is to connect it with the *necessity of the Divine existence*; but I find no ability to connect the full idea of eternity with the existence of a creature; for every creature must have had a beginning: but was there an eternity *past* before that creature existed? And will there be an eternity to *come* after it has received its existence? This would make two eternities; an absurdity that I believe is often exhibited in modern orthodox pulpits*. Other men may possibly be possessed of powers which I am not: they may be able to point out in what manner a creature can measure the term of its own existence after the day of judgment without successive duration. Probably, Sir, you can assist me in this point, as you have so positively affirmed that *all successive duration will end at that awful period.*

To me it appears that the Scriptures have revealed nothing, either past or to come, but what is connected with the idea of successive duration; and that, concerning proper eternity, we are left to infer it from the nature of Deity. In the Old Testament we read of the sabbath of days, or weekly sabbath; seven years brought about a period called the year of release, or sabbath of years; seven of these periods was included in that grand revolution, which brought about the jubile. This was the comprehensive age, or period, which, as the greater, included all the less. Thus the Hebrews obtained the idea of their עד and עולם---literally *age* and *ages*. It cannot be eternity and eternities. From a similar source the Greeks derived their aion and aionas, which are used in the Septuagint version in the very same sense; and the writers of the New Testament use the same words with their derivatives also in the same manner.

These words are applied to different subjects, and joined with periods of a longer or shorter date; all which are included in the grand comprehensive period of Christ's mediatorial kingdom, which comprehends all ages, yet shall itself, in its appointed season, come to an end when its purposes are all ful-

* The scholastic distinction of *æternitas a parte ante* and *æternitas a parte post*, will not help the subject, for I am speaking of *æternitas absolute infinita a parte ante et post*, or such an absolute eternity as is without beginning or end.

filled

filled, as the apoſtle teſtifies, 1 Cor. xv. 25---28. What took place before the creation of the world the Scripture has no where unfolded; and what will take place after the ſubjection of all things to Chriſt, and his giving up the kingdom to the Father, we do not know, except that then God will be all in all: here revelation drops the curtain, ſo to ſpeak, including the whole of its communications in the gnolams, aions, or ages of the mediator's reign.

I conceive that the day of judgment is not the finiſhing period of Chriſt's kingdom. The execution of judgment muſt take place after the ſentence, and Chriſt himſelf is to execute his own righteous award, John, v. 27.; that is, it will be inflicted under his government, by the miniſtry of his holy angels, Mat. xiii. 41, 42. Rev. xiv. 10. And however awful future puniſhment may be in its nature, or long in its duration, I judge it will come to an end,

1. Becauſe the words which expreſs its duration are not, in their ſcriptural uſe, expreſſive of proper eternity.

2. Becauſe the nature of it does not lead us to conclude it to be endleſs duration.

3. Becauſe this earth (which in its ſtate of conflagration is to be the hell of wicked men, ſee 2 Pet. iii. 7---13.) is to be renewed, whereby hell itſelf will be no more. Theſe ideas have been inſiſted on in my two laſt letters: to which I now add,

4. That every knee in heaven, and on earth, and under the earth, is to bow to Chriſt, and every tongue to confeſs that he is Lord to the glory of God the Father; but while there is a ſtubborn knee, even in hell, or a tongue that will not own his government, this cannot be.

5. All things are to be reconciled to the Father, by the blood of the croſs; but while any continue in enmity againſt God, this can never be performed.

Reaſons to the ſame purport might be drawn from many other Scriptures; but to paſs by this, I add,

6. Chriſt is to rule till all enemies are ſubdued; till there be no authority, power, or dominion but what ſhall be ſubject to him; till death, the laſt enemy, ſhall be deſtroyed. And as the wages of ſin is death, the ſecond death muſt be here included; but death can never be deſtroyed except by the univerſal prevalence of life.

7. And, Seventhly, the character of God as LOVE, which is the ſubſtance of a multitude of Scriptures, is expreſsly againſt the horrible

horrible idea of the endless misery, or even the annihilation of any of his rational rational creatures.

If this statement be right, there must be aions, ages, to come after the age of judgment; in which ages all punishment will be distributed with unerring wisdom, and to a good and glorious end; and all rewards be conferred with the same wisdom and goodness, for in the αιωσι, *ages* to come God will shew the exceeding riches of his grace, in his kindness towards us, &c. Eph. ii. 7. And the punishment of the wicked will take place during the same ages; for the smoke of their torment is to ascend εις αιωνας αιωνων, *to the age of ages*, i. e. to the period of the restitution of all things, which is the closing period of the mediator's kingdom. I hope it will be granted that from the above there is some proof of successive duration after the day of judgment. But if you think otherwise, and will give your reasons, I shall be glad to hear from you again. In the mean time I can but observe, that the advocates of endless misery must be, to say the least of it, very incautious, to rest any part of the proof of this doctrine upon the supposition that successive duration will cease at the day of judgment.

As for what you say about fallen angels not being included in the mediation of Christ, I refer you to "God's Love to his Creatures Asserted and Vindicated," which I am now publishing in the Universalist's Miscellany. In page 20---22. you will find an answer to your objections, which I forbear to repeat here, as it was published but last month.

I referred you to Lev. xxvi. as an elucidation of the divine conduct in punishing sinners for their sins; and as the design of God in punishing Israel is expressly represented to be for their good, I inferred that this must be his universal design in punishing his creatures, because God is always the same. You object to this the peculiar dealing of God to the Jews. I grant this peculiarity; but I say that God chose Israel for the good of other nations, for they were to be to him a KINGDOM OF PRIESTS; and his dealing with Israel in rewards and punishments was a miniature delineation of his conduct towards all others. But you reason as though you supposed the government of God was a system of FAVOURITISM, and that he chose Israel to the eternal neglect and rejection of all others. I have long observed that this unscriptural view of election is too prevalent; hence the pride that is so eminently conspicuous in those who count themselves the elect of God; and hence their fierce contempt of other men, whom they judge to be made for purposes of wrath; and hence, I think also,

your

your preſent reaſoning, as though God had regard to no other nation but the Jews, whereas he never left even the heathens without witneſs of his goodneſs; for he not only gave them rain and fruitful ſeaſons, and filled their mouths with food and gladneſs, but alſo they had ſo much of his law written upon their hearts as was ſufficient to accuſe or excuſe them in their moral actions; and if they had not the advantage of a revelation, like the Jews, ſo they had not the guilt of abuſing this bleſſing, "for the times of their ignorance God winked at." I therefore ſtill think that the end which God uniformly purſues in this life he will continue to purſue hereafter (unleſs he has told us to the contrary); becauſe he is without variableneſs or ſhadow of turning; ſo that, however his meaſures may alter, his end is ſtill the ſame; nor do I ſee how you can reaſonably infer the contrary while you believe the immutability of God, unleſs you could prove that natural evil is not always intended for the correction of the offending parties. This, indeed, you attempt to do, by ſaying, that though you ſhould grant that natural evil be uſed on earth to correct moral evil in ſociety at large, "yet we have no proof that the men of Sodom were deſtroyed by fire, or Pharoah drowned in the ſea, for their good." If the Scriptures were found to be totally ſilent reſpecting the future emendation of theſe characters, yet I ſhould infer it concerning both, becauſe I think that the LAST ſtate of the creature muſt be that which accords with the PURPOSE of the Creator; hence, if there be any finally incorrigible it muſt be in conſequence of the Divine purpoſe: or elſe the purpoſe of God has been fruſtrated. The firſt aſcribes cruelty and injuſtice to the Deity, and the latter aſcribes weakneſs, I cannot poſſibly admit either of theſe; but as your ſcheme includes one of them, you have the ſatisfaction of chuſing which.

But I think the Scripture is not ſilent concerning the future emendation of Sodom. I refer to Ezek. xvi. 44---63. where God is reproaching Jeruſalem with her crimes, and repreſenting Samaria and Sodom as SISTERS to Jeruſalem (ſo called on account of ſin); and after deſcribing the tranſgreſſions of each, and their puniſhment, God ſays to Jeruſalem, "When I ſhall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midſt of them." Ver. 53. And again, "When thy ſiſters, Sodom and her daughters, ſhall return to their former eſtate, and Samaria and her daughters ſhall return to their former eſtate,

eſtate, then thou and thy daughters ſhall return to your former eſtate." Ver. 55. And then, after threatening to deal with Jeruſalem according to her ſins, he adds, "Nevertheleſs, I will remember my covenant with thee in the days of thy youth, and I will eſtabliſh unto thee an everlaſting covenant. Then thou ſhalt remember thy ways and be aſhamed, when thou ſhalt receive thy ſiſters, thine elder (Samaria, ver. 46.) and thy younger (Sodom, ver. 46.); and I will give them unto thee for daughters, but not by thy covenant. And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord; that thou mayeſt remember, and be confounded, and never open thy mouth any more becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God." I remark here,

1. That Sodom and her daughters muſt be taken literally for the city of Sodom and the neighbouring cities of the plain; becauſe of their ſituation on the right-hand of Jeruſalem, ver. 46., and becauſe of their ſins, pride, fulneſs of bread, idleneſs, oppreſſion of the poor, and abomination, *i. e.* the unnatural ſin, ver. 49, 52. with Gen. xiii. 10. xix. 4---11.; and becauſe of their puniſhment, v. 50. Gen. xix. 24, 25.

2. That this prophecy of Ezekiel muſt refer to the very perſons who were deſtroyed by fire from heaven, becauſe they left no deſcendants in whom it can be fulfilled, being wholly conſumed, both men, women, and children. Lot and his daughters, the only perſons who were ſpared, were ſtrangers in Sodom.

3. That God, in this prophecy, ſpeaks as plainly as in prophecies in general; and repreſents the reſtoration of Sodom as connected with the fulfilment of his moſt gracious promiſes, according to the new covenant, towards Jeruſalem. If any man deny the former, he muſt alſo deny the latter.

On the whole, I conceive this is a proof that God's paſt dealings with Sodom ſhall ultimately tend to the good of that people. And therefore we may reaſonably conclude that his dealings with all men ſhall have the ſame end.

I would notice ſeveral Scriptures in p. 262—264., on which you have formed ſome difficulties; but as I have given my view of them in that part of "God's Love to his Creatures Aſſerted and Vindicated," which was publiſhed laſt month, I will not here repeat it, but refer you to what I have there written, as I judge it contains an anſwer to you.

I ſtill think that the doctrine of endleſs puniſhment does not give ſo clear an idea of degrees, as the doctrine of limited puniſhment

niſhment, does; which was what I ſaid of it in p. 42. of the firſt volume of this work. And I aſk, when our Lord repreſents ſome as having *few* ſtripes, and others as having *many*, is not the plain idea which he holds out that of *duration?*—— Every one knows there needs not ſo much time to inflict an hundred ſtripes as to inflict ten times that number. The "*groſs abſurdity*" which you think is contained in this, I really have not diſcernment enough to perceive.

As for "all things working together for good to them that love *not* God, as well as to them who do ſo," which you ſay *my ſcheme* teaches, p. 264.; if there be any truth in this, it applies as much to *your ſcheme* alſo. You will grant that there are many elect perſons, who, not being yet called, do not yet love God; notwithſtanding which God loves them, and is ſeeking their welfare, which his love will ultimately effect. In the ſame manner I apply to all ſinners what you and your brethren do to elect ſinners only; yet I believe, as much as you do, that thoſe who die in their ſins cannot go where Chriſt is, but that they muſt endure the awful pains of the ſecond death; but I think I have proved that this will not be endleſs.

I have ſuppoſed that endleſs miſery is contrary to all the benevolent feelings of every renewed heart, and that it muſt be much more ſo to the benevolence of God; hence I infer that God, whoſe wiſdom and power are equal to his love, will not inflict unceaſing miſery upon any. You attempt to prove that *temporary puniſhment* claſhes as much with the benevolence both of God and his people. For you aſk, "Is there a man living whoſe heart is filled with the love of God, that would be willing that his worſt enemy ſhould be caſt into hell for ages of ages or even for a ſingle age, or even for a ſingle day, when it was in his power to deliver him from it?" But ſurely, Sir, there is no compariſon juſtly to be made betwixt limited and endleſs puniſhment; nor becauſe the latter is abhorrent to every idea of benevolence both in God and good men, does it follow that the former is: ſeeing that the one is directed to a good and glorious end, namely, the amendment of the ſufferer; while the other is a continuance of miſery to no poſſible good end, either to God or the ſufferer *.

On the whole, I obſerve, that you have touched but very lightly on the real merits of the cauſe. The greater part of

* The difficulties which, by the help of annihilation, you attempted to retort upon me in the cloſe of your ſecond letter, remain with all their weight upon your ſcheme.

your letters have been taken up with foreign matter, palpable miſtakes, or unmanly ſneers. I invite you, Sir, laying theſe things aſide, to meet the queſtion fairly. Prove that the ſcriptural uſe of the words everlaſting and eternal, is that of endleſs duration; or that, though theſe words are uſed in a limited ſenſe, yet there is ſomething in the nature of future miſery which will render it of endleſs duration, and reconcile this moſt tremendous doctrine with the Scripture character of God. When you, or any other man, ſhall have done this, I will own my error; till then I muſt retain my preſent views, as ſincerely believing them to be agreeable to the mind of God in his word.

As you have had the free uſe of the Univerſaliſt's Miſcellany for the inſertion of your former letters, ſo you are welcome to it again. But I take the liberty to recommend to you the uſe of SOFT WORDS, and HARD ARGUMENTS.

I am, dear Sir,

With great conſideration and goodwill,

Yours, &c.

DECEMBER 20, 1799. W. VIDLER.

ANECDOTE,

WITH REFLECTIONS.

SIR,

SOON after I had publicly profeſſed my belief of the reſtoration of all things, I was in company one day with a Mr. D——ls: in the courſe of converſation ſome circumſtances were mentioned reſpecting a Mr. H—— who had acted very contrary to the profeſſion he made of the goſpel; Mr. D—— having been informed that he formerly attended your miniſtry at Battle, took it for granted that he was an univerſaliſt; and immediately exclaimed to me with an air of triumph, "There, you ſee what your reſtoration doctrine tends to!!!" I replied, "He is an oppoſer of the reſtoration, and forſook Mr. Vidler's miniſtry at the ſeparation." Mr. D—l's note was immediately changed, and with a grave countenance he ſaid, "Ah! there always were hypocrites in the church of Chriſt."

The above anecdote furniſhes matter for reflection.

1. If any who believe the reſtoration fall into ſin, their believing that doctrine would be aſſigned as the cauſe; but if they are of the contrary ſentiment, their creed ſtands clear of impeachment. Is this judging righteous judgment?

2. Such is the unaccountable influence of party prejudice, that there is reaſon to fear, that even ſome good men watch for, and would rejoice at, our halting, that they might have opportunity to ſpeak reproachfully of this holy doctrine. Such would do well to obſerve the ſtriking contraſt that there is between their temper and conduct, and the divine pattern. (1 Cor. xiii. 4—6.) "Charity ſuffereth long, and is kind; charity envieth not; charity vaunteth not itſelf, is not puffed up, doth not behave itſelf unſeemly, ſeeketh not her own, is not eaſily provoked, thinketh no evil, *rejoiceth not in iniquity*, but rejoiceth in the truth."

3. To the Univerſaliſts, I would ſay, Brethren, walk circumſpectly. Let us labour to adorn that doctrine which our oppoſers revile, and ſay it tends to licentiouſneſs. We believe that God loves all his creatures with a ſovereign, unchangeable love; and that he hates all ſin with a ſovereign, unchangeable hatred; may it be the buſineſs of our lives to copy the divine original.

Thus ſhall we beſt proclaim abroad;
The honour of our ſaviour God.

I am Sir,
Yours, &c.
T. PAYNE.

REASON OF THE VANITY OF THE WORLD.

ST. Auſtin, in his Manual, ch. xxv. gives the following judicious reaſon why the pleaſures of the world are not ſatisfying to the ſoul--"When the heart of man is not fixed upon this object, (Heaven) it is not fixed any where, but roves about perpetually from one thing to another, ſeeking reſt where it is never to be found. Now the reaſon why it can never meet with ſatisfaction in any of theſe frail and tranſitory matters which captivate its affections, is becauſe the ſoul is above them all, and of a condition ſo excellent, that no good but the ſupreme good can anſwer its deſires or prove its adequate happineſs."

ANSWER TO MATHEMATICAL QUESTION,

Page 284.

SINCE a cubic foot of water weighs 62 ½ lb, a cubic foot of air will, by the queſtion, weigh 0,07267 lb. Now, by Emerſon's Mechanics, the force or momentum of a fluid in motion, with the velocity of one foot per ſecond, will be as double the ſpace of a body falling in one ſecond of time, is to the ſquare root of the ſame multiplied into its weight; and this height is, by experiment, found to be nearly 16 feet.

Then, as $16 \times 2 : \sqrt{16} ::$

Or, as 64 : 1 :: 0.07267 lb : 0.00113554, the abſolute force of the wind acting on every ſquare foot, when the current of air is at the rate of one foot per ſecond; but by the queſtion the velocity was 88 feet per ſecond.

Whence $88 \times 88 \times .00113554 \times 60 \times 30 =$ 15828 lb, the abſolute force, if the wind directly faced the building; but ſince it came in an angle of 11 degrees, 15 minutes, it muſt be decreaſed by this proportion, viz.

As 1 : to the ſquare of the natural coſine of 11° 15′ ($= 980785^2$) :: 15828, to 15225 lb, the force required.

POETRY.

POETRY.

POEM ON A DYING INFANT.

(Continued from Page 342.)

THEY ſaid and ſtriking their celeſtial lyres,
To correſpondent notes, while every tongue,
In lofty praiſe, the pleaſing ſtrain aſpires,
And heaven reſounded with their ſacred ſong.

"Glory to God (they ſung) and endleſs praiſe;
Glory to God, who reigns enthron'd above;
The God of ſaving univerſal grace;
The God of boundleſs, everlaſting love;

"Glory to thee, Almighty Father, thee!
Great fountain of exiſtence, ſource of bliſs;
Thou awful Father of eternity!
God of all grace, and peace, and happineſs!

"Thanks to thy name for thy creating love;
All glory, bleſſing, honour, pow'r and praiſe
Be render'd thee by all the hoſt above,
And all below, in air, or earth or ſeas.

"Glory to thee, incarnate Son of God,
Gracious Redeemer of the fallen race;
Glory to thee, through whoſe atoning blood
We now exiſt, are bleſt, and ſing thy praiſe.

"Great was the grace, ſtupendous was the love!
Which made thee not diſdain the virgin's womb,
But gladly leave thy Father's throne above,
And there, like us, a little child become:

"Glory to thee, Eternal Spir't divine;
Glory to thee, benign celeſtial Dove;
Eternal glory, pow'r, and thanks be thine,
And praiſe unweary'd as thy patient love.

"Thanks to thy name for thy renewing grace,
Thy ſanctifying grace upon the ſoul;
Whereby thou doſt the works of ſin efface;
And all the raging pow'rs of hell controul.

"What thanks from us to love divine is due!
For our almighty Father's tender care;
Who from yon dang'rous ſcene our ſouls withdrew,
And plac'd them in a ſtate of ſafety here.

What

" What praises to a gracious God we owe,
Whose kind affection snatch'd us from the womb;
Who graciously call'd us from below,
And timely took us from the ills to come.

" Perhaps our gracious heav'nly Father saw
Some dire temptation forming to betray
Our minds to vice, some dang'rous snare to draw
Our simple, unexperienc'd souls astray;

" He therefore hous'd his pleasant plants in time,
T' avoid the with'ring blast and scorching flame,
Remov'd our spirits to a happier clime,
Before the dread, the fierce temptation came.

" Be everlasting glory to our king;
Unceasing thanks be to our Jesus giv'n;
Honour and blessing to his name we'll sing,
And praise eternal as the days of heav'n.

Amen: thanksgiving, honour, glory, praise,
Wisdom and strength be to our Jesus giv'n;
His praise be sung in everlasting lays,
By all the sons of earth, and hosts of Heav'n."

MUSCULUS *the Reformer died* 1563, *aged* 76. *He wrote the following Verses a little before his Death.*

MY fainting life is nearly gone;
My frame is chill'd with dying cold:
But Jesus, thou, my better life,
Canst neither sicken nor be old.

Why trembleſt thou, my parting soul?
To mansions of eternal rest
That Angel waits to guide thy way,
And bleſs thee there among the bleſt.

Quit then, O quit, this wretched house,
Nor at its ruin once repine:
God soon shall build it up again,
And bid it with new lustre shine.

But art thou all-defil'd with sins?
Fear not, my soul, thou ne'er shalt fall;
Believe his faithful word, and know,
The blood of Christ can cleanse them all.

Can death a thousand horrors shew?
It can; but what is death to thee?
Life is at hand, the promis'd life,
And, like its giver, sure and free.

Lo! Christ, o'er Satan, sin, and death,
Yonder in triumph sits on high:
Fly, happy soul, with eager wings;
Away to Jesus swiftly fly!

MONTHLY OCCURRENCES.

Nov. 28th.

BY the arrival of two mails from Hamburg this day particulars have been received of the operations in Suabia, which have terminated so favourably to the allies—No single great battle was fought, but the result of a series of actions on different points was the expulsion of the French as far as Manheim, with the loss of 3 or 4000 men.

At Vienna, Berlin, Frankfort, and all the towns of Germany rumours of peace prevail, and very little doubt is entertained but that negociations between France and Germany are very far advanced.—A peace with Germany would be a very popular measure in France, and would greatly consolidate the power of the new governors of that country.

30. Yesterday morning an extraordinary gazette was published, with intelligence of various successes gained by the allies in Italy—A general action throughout the whole line, near Coni and Novi, in the beginning of this month; there is much confusion in the details on both sides, but it appears the Austrians "happened" to gain the victory, with the loss, on the part of the French, of 4000 men.

Sanguinary as the engagement was it produced no other consequence than that of checking the attempts of the French to penetrate into Piedmont, by Coni, Novi, and Pignuol; it will probably leave the Austrians in quiet possession of that province during winter—The most remarkable feature in the gazette is that which assures us the Piedmontese army is to be embodied, and to take an oath to the king of Sardinia: the restoration of that monarch will not only be an honourable act on the part of Austria, but it will be one of the most prudent that can be adopted; a monarch so much beloved by his subjects deserves to be reinstated; and the soundest policy on the part of the allies, is to restore and preserve every old government.

Dec. 2. The letters from France say, the Chouans are in very great force; a body of them to the amount of 20,000 have taken Quimper; on the coast of Brittany they are said to be 60,000 strong, and all communication between L'Orient and Paris is cut off.

9. Yesterday a servant of Lord Minto arrived in town, with dispatches from his lordship at Vienna: though ignorant of their contents, it is not difficult to guess at their nature. The whole continent of Europe is at this moment traversed by messengers, on the subject of the retreat of the Russians or negociation for peace. The court of Vienna wishes to compromise with that of Petersburg till it has obtained from the French republic agreeable terms of peace; and with this view it has partly yielded to the representations of the British cabinet, in favour of the restoration of the king of Sardinia. The hasty and passionate cession of Suwarrow has given great alarm to the coalition, who foresee, by that measure, how much they must lower their sums, should a negociation for peace take place.

12. Advices from China of the 5th of March mention the death of the Emperor Kien Long; in consequence of which a general mourning throughout the empire had been ordered to take place for 12 months. The royal authority devolves to his son Ka King, who has reigned nominally for upwards of two years past. The Chinese are consequently all in white, and remain with unshaven heads and beards for 6 months out of the 12.

16. By the Paris journals to the 13th inst. which were received yesterday, we have the important and pleasing intelligence of a suspension of arms, which took place on the 6th inst. in Suabia for eighteen days; within that period

gained it is expected to be ratified by both governments for the winter, and to extend to Italy, and every part where the French and Austrian armies are opposite to each other—In the mean time, all accounts speak confidently of negociations for peace. The court of Spain is exerting its influence with that of Vienna in behalf of France, and it is said the king of Prussia is acting the same part with Great Britain. Comes Metternich and Lehrbach, who where the Imperial ministers at Rastadt, are called to Vienna, and every circumstance shews that active efforts are making to put an end to this dreadful war—Buonaparte, it is said, insists on the treaty of Campo Formio, as the basis of any negociation.

19. By accounts received lately from those parts, there is every reason to believe that the French are as firmly established in Egypt, as we are in India; a truth which has belied the best founded expectations formed a year ago.

21. It will be recollected that two or three years ago some emigrants were shipwrecked on the coast of France; their case has been the subjects of frequent reports to the legislature, and has given rise to repeated discussions; nothing decisive however was done, and the unfortunate persons remained in close confinement at Calais; from Calais they were a short time ago removed to the castle of Ham, in the co-divant province of Picardy—By the order of Buonaparte and his brother consuls they have within these few days been set at liberty, and permission has been granted them to leave France.

22. No Hamburgh mail has been received for some days, owing to the fruit—one packet with a mail for Hamburg, which lately returned to Harwich, has sailed for Cranbeven. It is hoped that the state of the weather will prove such as to permit this vessel to reach the place of her destination; for the present interruption in the regular communication with the continent is not only to be lamented as occasioning a want of intelligence, but also on account of the serious embarassments it must create in commerce.

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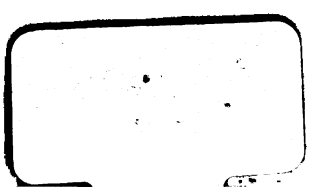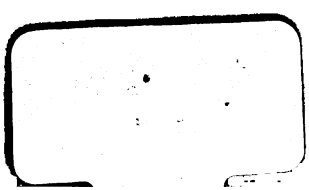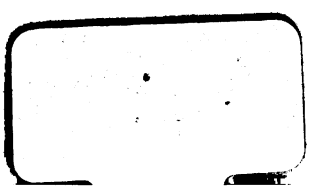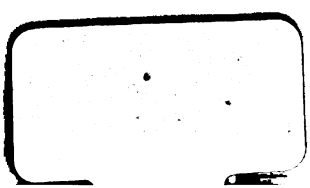
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